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THERAPY IN WORSHIP

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In reviewing some aspects of my Church's work a little while ago, I discovered that "nervous breakdowns" in my congregation had decreased from an average of four or five a year, nine years ago, to none at all for the past four years among the regular worshipers, and only three among the identified "occasionals." The temptation was to give the credit to my pastoral counseling, which might have been pretty gratifying, but on examination would not stand up. For in several instances where I had been aware of impending breakdown, the trouble was remedied without any counseling at all; and in several cases I had learned about the trouble only after it was all over. In comparision with what many pastors are doing in this field, I engage in relatively few consultations as such, finding a less formal practice better adapted to my situation. No, the more I reflected on it, the more clearly it appeared that the explanation had to be found in some additional factor.

Before going further, let me define terms a little more carefully. By "breakdown" I mean such disorder as requires either hospitalization or

other confinement, with accompanying disability to carry on the normal routine. Where parishioners have been able to carry on, while undergoing therapy or analysis or engaging in consultations, and the daily pattern was not broken, I have not included them in the count referred to above. The troubled we have with us always—today as much as nine years ago, if not more so. The difference is that, whereas, nine years ago, they were in my Church cracking under the strain, today they are not.

If counseling does not offer an adequate explanation, what does? I believe that in very large measure the answer lies in the worship of our Church. I had not, until this decrease in the incidence of breakdown became apparent, given much thought to our worship as a means of therapy. But on reflection I begin to see what therapeutic power it has had. All unwittingly, and with rather different purposes in view, we have found in our prayers and praises a true cure of souls.

The service we instituted nine years ago is liturgical in the Calvinist tradition, stemming from the Reformed Mass of Strasbourg 1523, Calvin's and Knox's Geneva Rite, the Scottish Book of Common Order, and the 1932 edition of the Presbyterian USA Book of Common Worship. Structurally, and in many details, it is similar to the Lutheran and Anglican liturgies, being in its origins one of the family of services which emerged from the Reformation as purifications of Roman practice. It permits somewhat greater freedom than the others in the filling supplied by the minister from week to week. But the common parts in which the people speak or sing are fixed, and such parts constitute the greater part of the service apart from the lessons and the sermon.

The order has four main sections: *Acts of Approach,* including adoration, confession, pardon, and praise, with the people participating from the first versicle-response; *Instruction,* comprising collect, lessons, sermon; *Offertory,* including the offering of gifts, the main body of the prayers ending with the Lord's Prayer, and any other acts of dedication which the life of the Church or progression of the Christian Year may call for; and *Communion,* which is celebrated on the major feast days, nine times a year in all, marking the changes of season and emphasis in the Christian Calendar.

The service is liturgical, not because of any of the "trimmings," but because in its structure and essential content it is a corporate celebration of the redemption God has wrought in Christ. It is the service of the Body of Christ, people and minister together; not a program for the edification of an audience, but the corporate act whereby they do something in response to what God has done for them.

The first point to note, in reference to its therapeutic power, is that the service is objective. Its central emphasis is upon what God has done. Every

part of the service is a vehicle for response on our part. We adore, confess, praise, listen, think, give thanks, decide, resolve, dedicate, commune, because God in Christ has reconciled us to Himself. We do not have to "invoke" His presence: He is there. We do not have to work ourselves, or be worked, into subjective moods, in order to realize "a sense of His reality." His reality, His Incarnate Word, the mighty act He performed in history—this is the fact we celebrate, the compelling reason for our service.

The worshiper is at once relieved of the necessity for manufacturing a "devotional feeling." And the minister is delivered from any need to "soften up" the people. The analogy of a parade is *apropos*—we do not need, in a parade celebrating some great event, to be concerned with how the participants will feel, whether they will be in the right mood, etc. The objective fact of the event being celebrated is in itself sufficient to evoke appropriate responses.

The curse of the subjective emphasis in worship is that it so often evokes spurious emotion and puts the worshiper in a dishonest situation. If his feelings are caught up, it is often with a misgiving, on the one hand, that he has been tricked, or with a thoughtlessness, on the other hand, which makes the experience irresponsible. In either case, the objective fact of what God has done is likely to be completely lost, and the worship experience become entirely ingrown.

In an objective service, the worshiper finds acceptance, no questions asked. He has to make no pretense of piety. If he chooses to remain aloof, that is his privilege—no finger will be pointed at him. Whether he finds himself miserably penitent or bubbling with joy, he is not embarrassed. The attention of all is upon God and His symbols, not upon the worshiper or his fellows.

In liturgical worship a man can find deliverance from all the false expectations which crowd him most of his waking life, can be himself, can set aside the demands that are ordinarily made on him and attend to the One who is greater than all other. With this deliverance the way is opened, as it never can be opened in subjective, mood-centered worship, to an honest facing and acceptance of self as creature in the sight of God. Self-acceptance is not in any case the fruit of self-examination—it comes as a by-product of losing self in adoration or service of another, so that the doors of the spirit are opened, the defenses relaxed, the tight knot of preoccupation loosened.

The power of objectivity in worship is that it makes no demand other than that man be himself, the creature God created him to be, acknowledging God, confessing to God, giving thanks to God, without pretense of merit or accomplishment, with no other plea than "Just as I am" (curiously,

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one of the soundest hymns, therapeutically speaking, in our heritage, in spite of its association with neurosis-breeding revivals!).

Man is not called upon to be other than he is. He stands before God in openness and honesty. And probably for the first time in his adult experience, he finds that he can see himself objectively, without fear or shame or protective pride.

Many a pastor, by the awesome humility and joy of his own faith, has made the worship of his Church objective without using any of the traditional rituals or ceremonies. He has captured the spirit of liturgy, if not its forms. And many a minister, thinking to beautify his services and make them more devotional, has succeeded only in so crowding the congregation with mood-building devices as to throw them back completely on themselves, forcing them to take a sweaty, clammy-palmed subjectivity as a substitute for genuine worship. He has used the forms and lost completely the spirit of liturgy.

The second point, in therapeutic value, is the corporate nature of liturgical worship. The congregation is not a collection of individuals comprising an audience. Its members are not in merely voluntary association as if members of a club. They are rather members of a family, the family of God, heirs of God, joint heirs with Christ. They are the body of Christ, organically related, each in his function fulfilling a vital role, but inseparable from the other members and the Head of the Body.

This is emphasized by means of common "Amens" at the endings of prayers; by the saying of a general confession; by the fact that the concluding act of prayer is a common act, the saying of the Lord's Prayer; by the fact that the people's parts come first and last, surrounding the reading and preaching done by the minister, so that the people's worship is not merely a "preliminary" to the Word, but rather the setting and fulfillment of it. It is further underscored by the imagery of the Communion Service, which is held *around* the Holy Table, and in which the elements are passed, as from one member of the family to another. It can be further emphasized by position and posture of minister and choir as they take part, by eliminating the use of hired singers in favor of volunteers—or none at all, if none be available. For, after all, with or without choir, with or without organ, with or without a clergyman—an elder leading the service—the worship is the act of the corporate body, and "stands up" as the service of the family of God.

Such corporate awareness provides something that is exceedingly rare in our society, a valid identification of self as a member of a group, without loss of personal integrity. Almost every other group to which man can belong forces upon him a re-definition of himself that violates his in-

tegrity, requiring him either to assume a character he does not possess, or to disown a character that does not fit the demands of the group.

The family nature of the Church communion is the key. "All for each, and each for all," may be trite, yet it perfectly summarizes the peculiar power of the family relationship. The individual achieves identification as an organic member of a group, yet does not thereby sacrifice his stature as an individual. He finds the security of being accepted, cared for, cherished, by other people, for himself, just as he is, no questions asked, no impossible demands made upon him, no pretense required.

This is possible because of the objective basis. Without reference to God the common Father, it would be impossible for men to behave toward each other with such open acceptance. But given the objective basis, and the awareness that we are joint heirs with Christ, the way is open for each man to rediscover himself and his brothers as members of a fellowship. So people of diverse background and station can come together in Christian love, overreaching differences that on the "outside" would keep them apart, rising above enmities that would otherwise set them at each other's throats, making a place of welcome for the unlovely whom the world brushes by, a home for the homeless, a haven for the outcast. Liturgical worship, thus, can give men new definition, significant identity, as members of a group where the strength of all becomes the peculiar enhancement and treasure of each.

So long as worship is conceived as a "program," and the congregation is regarded as an "audience," and the purpose is thought to be to inspire or edify them, it fails to be therapeutic. For it leaves them just about where they were before—a collection of individuals in accidental association, preoccupied with the state of their own feelings, victims, as ever, to the false demands the world makes upon them, finding in the Church only another situation where they can accept neither themselves nor one another.

The third therapeutic value of liturgical worship lies in its celebrative character. We never ask of a celebration, such as a parade, for example, what it accomplishes. That is always and entirely beside the point. A celebration is always *post facto*—a response to something that has happened. And that is sufficient reason. We need no further purpose to justify it. The celebration is an end in itself. And its worth is measured, not in terms of any discernible result, but solely in terms of how thoroughly we "do it up." And this is supremely the case in liturgical worship. In part this, too, is corollary of the objective nature of the service. But it requires separate listing, because of its particular bearing on therapy.

The keynote is whole-heartedness. How rarely in life today is man permitted a whole-hearted action! Double-mindedness is forced upon us at every turn. We must always be thinking ahead, planning the next step,

figuring the angles. We are obsessed by success, and must ever climb the ladder of accomplishment, always, at any point, aiming at a higher rung. Everything we do must have a purpose, must be done *for* some reason or other. Nowhere do we permit ourselves to relax, give over, plunge completely into the moment. The few experiences which sometimes appear to be whole-hearted—in sports, entertainment, drinking—are usually means of escape, and in any case do not engage us as whole personalities. They provide a split-world type of release, not the single-minded absorption we are speaking of.

Liturgical worship, where man stands before God as creature, neither cringing in fear nor arrogant in pride, where he stands with his fellows as members of a common family, provides one of the few types of experience in which the whole essential being of a man can become absorbed, and he can say, "This is altogether worth-while in itself, this needs no other reason, this is my life at its finest moment." The pressure is off. All other reference is for the moment silenced. The worshiper can "do it up" for all he is worth. He can celebrate!

Now this may be a touchy matter. It obviously suggests a denial of ethical character in worship, has leanings toward sheer escapism, is always in danger of becoming an opiate. Let me at once renounce such leanings. Worship must have ethical significance, in its prayers and praises as well as in its lessons and sermons. And any liturgical service, if it is to serve the needs of men as members of God's family, will judge, correct, and nourish them in the conduct of life.

But in placing the needs of men first, and the celebration of what God has done second, we throw worship completely out of balance. The order of the parts of the Lord's Prayer is most instructive: only after, and in the light of, our recognition of God and His will, do we ask for the satisfaction of our needs. And so with the service as a whole: ethical insistence has an essential place, but a secondary place. The primary emphasis must be the objective, corporate, celebrative one.

In our very nearly panicky effort to challenge people to ethical behavior, we make worship merely an instrument to social welfare. We lose the sense of its worth as celebration, and use it as a means of pointing morals, giving good advice, prying into men's privacy. And in so doing we deprive men of what they very desperately need—the experience of whole-hearted absorption in something in itself and altogether worth-while.

And I submit that unless men can find such moments in their lives, as centers of reference, they never do achieve productive ethical behavior. By our very insistence upon ethics in worship, we largely destroy the ability of men to achieve ethical significance. We deprive them of that experience in itself worth-while to which they could give themselves whole-heartedly,

whereby they could establish a hub for their wheel of life, a sun for their personal solar system.

I do not say that the worship in my Church always works in these ways, or that any given worshiper will necessarily find these values in his own experience. But I do say that over a span of years our worship has had measurable results in the health of the congregation. Our weekday program, carrying out the meaning of our worship in fellowship and service, giving the members a chance to live out the new-found family relationship, has also played a very important role. But the weekday program without the worship would, I am afraid, quickly revert to the pattern of most social activities, and lose its therapeutic value. The worship has value in its own right, and, while its influence may be extended by other activities, it cannot be destroyed by their absence, if the worship is truly liturgical in the first place.

THEOLOGY AND THE COMMON LIFE: A LAY VIEW

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> The Angel with the Flaming Sword is a striking figure of speech as well as a very accurate bit of symbolism. It is more than conscience, more than mere conflict between right and wrong, more than simple violation of what one was taught to hold true. The Angel is the symbol of the Eternal, sitting in judgment upon the temporary and the passing; the combination of rushing wind, slashing lightning and still, small voice. Dreadful indeed would it be if the Angel were withdrawn from your life. He is the guardian of all your ultimate values, the keeper of the seal of your spirit, the guarantor of all your meanings.
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> —from *Deep Is the Hunger, by Howard Thurman*[1]

Everyone who writes books or magazine articles or gives after-dinner speeches in these troubled days seems to start off with the comment that something is wrong with the world—with our system—and with ourselves and then proceeds to suggest possible solutions to the dilemma, ranging all the way from a five-cent cigar to the Kingdom of God. To add to this immense array may not only seem fruitless, it may appear presumptuous. Two reasons impel me—one, the realization that each individual must make his own way to personal belief about the meaning of the world and his part in it. This will be done in interaction with all the other beliefs with which he comes in contact, but there is something deep within each one which requires that he not accept wholly what any other has to say. Howard Thurman continues,

> It is well to be full of thanksgiving that the Angel with the Flaming Sword guards the ultimate treasure and secret of the life of man. He is the sustainer of the essence of your life and mine and our final protection against the dissolution of the integrity of life.

So, if there were no other reason, these words are longing for utterance just to express something of my own quest for integrity. We have quests for Certainty, for Security, "Peace of Mind," and "Peace of Soul." My conscious search—and I suspect it is universal—is for integrity or wholeness; and this leads to the second reason for starting to write.

[1] Harper and Brothers, 1951.

Many reasons are given for the underlying problems of our era. Laurence Gould, President of Carleton College, has called it "an age without standards." Reuel Howe, in his book, *Man's Need and God's Action,*[2] gives simple and eloquent testimony to the idea that God has created a structure of relationship and that the evils of the present are what they have been in every age—those of broken relationship between man and man and God and man. God intends that we should *use things* and *love people.* Whenever we reverse this plan and love things and use people, we encounter a double frustration (since things cannot respond and men resent being used). Sin in this sense is, or results in, separation.

With this explanation I wholly agree but would add yet another thought. Dr. Henry Van Dusen says that within each of us are two great and ineradicable desires—the mind's desire for an explanation of life and the craving of the whole life for completion. Much of our confusion comes from the conflict that exists between what we believe (or say we do) and what we actually use as the foundations on which we build our lives in our homes, schools, industries and professions, politics, and even in our churches. To become integrated around a faith that gives guidance and direction in our everyday lives—to make sense of theology in terms of action—to scrutinize our practices in warehouse and factory, in politics, schools, and church, and above all in our homes in terms of underlying philosophy or theology—this is a challenge for greater minds than mine, and yet it is a challenge that each one of us encounters day by day and hour by hour.

"Something there is that does not love a lie," and we do not like living the way we do. We do not like to hear on Sunday the words of Jesus to turn the other cheek and go the extra mile only to base our lives for the balance of the week on a struggle for personal supremacy, and yet when we question whether the way of Jesus has meaning for our lives, the answer is apt to be that one must take into consideration the kind of world we live in—competitive, power-minded, ruthless, and that you can't be a Christian in a non-Christian world. If we say, "Jesus did," our practical-minded friends will say, "Well, look where it got him," while the more theologically oriented will reply, "Jesus was God, and we cannot aspire to follow him all the way." One is tempted to question then, "What need is there to follow him at all? Do the Gospels have any relevance to our quest?"

Everywhere there is division—in every field of human activity there seem to be those who theorize without action and those who act without thinking; and even within ourselves we sense the inner dividedness of laying claim to a belief and acting in ways which seem to refute this claim. We look to our churches for the answers and too often find ministers of the Gospel who are so immersed in doctrine that the Love which Saint Paul

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[2] Seabury Press, 1953.

tells us is greater still, takes second place. The work done by doctors, social workers, inter-racial groups, and in management-labor relations is labeled humanistic or at best "Main Street Christianity"; on the other hand, those whose love prompts them to work for the good and happiness of their fellow man find little to attract them in theology—to the impoverishment of both.

So far, we have only stated our dilemma. Let us turn our attention now to see if and how any light can be thrown on the way to repair this broken relationship of thought and deed.

One way to bridge this gap will come through improved means of communication. It is no accident that a constantly recurring theme being raised by psychiatrists, educators, industrialists is that there is great need for better communication of ideas. Elton Mayo says, "I believe that social study should begin with careful observation of what may be described as communication: that is, the capacity of an individual to communicate his feelings and ideas to another, the capacity of groups to communicate effectively and intimately with each other. This problem is, beyond all reasonable doubt, the outstanding defect that civilization is facing today." [3]

The complaint is made that language within the various disciplines in a university has become so technical that it is almost impossible for a member of one department to converse with another. While communication involves far more than words, one way to start may be to alter our vocabulary. In the same way that fractions must be reduced to a common denominator before they can be combined, let us see if we can find a common denominator to express theological ideas in an understandable way to average lay folk. Reuel Howe reminds us that back of the word lies the meaning and back of the meaning lies the experience. If we can agree on words that become links to a common understanding, then we can explore their meaning in actual experience. We have little alternative to do other than this, for we are reminded that to be out of communication is one of the characteristics of mental illness.

For instance, sin might be thought of as egocentricity—resulting in hell or separation—redeemed or repaired by God who is Love—and resulting in the Kingdom of God or the Kingdom of right relationships.

With this in mind, we look first at the story of Adam and Eve and their expulsion from the Garden of Eden. This is what is called the "Fall of Man," and, if we use our term "separation," it is not hard to verify in human experience. Every one of us when we have hurt, or been hurt by, a loved one knows the aching loneliness of separation. This is indeed hell—or a fall from grace—and, because it seldom happens that relationships be-

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[3] *The Human Problems of an Industrial Civilization;* New York, Macmillan, 1933.

come severed or strained through the sole fault of one, we can all share in both knowledge of, and sense of, sin.

But why the tree of knowledge—surely knowledge is good and ignorance responsible for much of the world's evil? Why should God forbid his children to eat of the tree of knowledge, and what will others say to us here in America where education is considered almost a panacea for every wrong? I think this again becomes understandable if we do not confuse means and ends—if we differentiate between knowledge for its own sake and knowledge used in the service of love. Knowledge *is* good,[4] but it is not the best; and to put even the good in place of the best is to violate the first Commandment. Theological again and theoretical, yes, until we remember that God is Love, and you can't just theorize about love—there has to be someone to love, and so we come back to our language of relationships again.

When we see this, we return to our story of man's separation, which we now know as our own, and realize that nothing except forgiving love can repair the break and renew the relationships, and this, I take it, is what we mean—at least in part—by redemption. Whatever may be your personal belief about the revelation of Jesus, I think we can all agree that throughout his life he showed us the power of love and forgiveness in the healing of relationships. If we take the cross as our symbol with its vertical bar signifying God's relationship to man, and its horizontal bar indicating the man-to-man relationships, we find Christ always at the center where these lines cross. I believe this is something that we do not understand with only our minds but also through experience as well, because Jesus did more than teach. He lived his Faith, and I am bold to say I believe God is asking each one of His children to live it too, insofar as he is capable. David Roberts says, "Whatever is valid in Christ's disclosure of God is universally operative in human life and, therefore, is verifiable within experience." [5] I believe this is what we mean when we say that God not only created the world in its beginning but continues to exist all through His Creation.

If we agree to this, it becomes our task throughout all our lives to test the validity of it in all areas. To do this, I believe we should have to seek to understand far more about how to love. And we shall need to recognize and build on the insights and experiences of those in other fields who are not avowedly thinking in religious terms but whose very lives seem perhaps unconsciously to be serving as channels for God's love. God's work surely will not be limited to those who call him by name. "Not every one

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[4] "Knowledge must be shot through with dynamics, urgency and zeal. As long as my knowledge is untouched by concern, I have no stake in what the knowledge reveals." Howard Thurman, *op. cit.*

[5] *Psychotherapy and a Christian View of Man*: David E. Roberts; Charles Scribner's Sons, 1950.

that saith Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father, who is in Heaven." [6] Our psychiatrists and psychologists have much to contribute here.

If we are to love God with all our hearts and all our souls, and our minds, and our neighbors as ourselves, we shall have to learn what acceptance means and how to arrive at the truth about ourselves and its meaning for the lives of others. "I need to accept my child," Reuel Howe says, "in order that he may accept himself so that he may accept others who are also in need of acceptance." This is an endless chain of relationship through which we are called to be co-creators of God's world, and in every case it must start with one's own self.

But right at this point we run into the unwelcome fact that we can accept neither ourselves nor others without God's help. For, as Dr. Howe points out, our need of love and acceptance is greatest when we are most unlovable and more apt to repel than attract the thing we need most.

How then do we go about seeking God's help at this point of our need? I suggest three ways—the first being prayer, which is also an integral part of the other two. Now I am not going into an extensive discussion of prayer in general but rather I shall suggest the specific way in which it can be practiced in this kind of situation—that is, the need to love someone whose unlovableness demands more than our human love can give. The first step is an act of the will—a definite commitment to a power and a love that are greater than our own. We acknowledge our failure, our limitations, our feelings of anger and fear. We do not bypass them nor pretend they don't exist but face them without any disguise. And then we go way beyond them to see ourselves rooted and grounded in God, whose love is always present and seeking to work through us. There are many terms for this. The Unitarians call it seeking the truth—the Quakers speak of the inner light. Paul Tillich speaks of the depths of existence. It is good to be familiar with many ways of expressing this so that we shall recognize a basic thought when it is clothed in different language.

Until we take this first step in regard to ourselves, we shall not be able to get far in loving our neighbor; having taken it, we are aware of a new power and a new understanding within us. For one thing, as we see the discrepancy between our superficial selves and this truer self that God wills us to be, we may begin to sense that the same gap exists in the other person, and so we can accept and acknowledge within him a deeper, truer self than the one that appears so unlovable. Then, we can say in the words of Muriel Leister, "The spirit of God in me is going out to meet the spirit of God in you." This is one of those wonderful brief phrases that can be carried around and brought out almost as a life-saver at times of need so

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[6] St. Matthew, 7:21.

long as we remember that there is nothing automatic about God's love going out from us unless we are willing to make ourselves available to Him. As we look deep within ourselves and see the fear and anger that blocks us from becoming channels for God's love, we gain a clearer understanding of our neighbor, and sometimes it happens that we are indeed able to meet his fear with love—a love that comes through us but from beyond us.

But sometimes we are not able to recognize our own blocks and deficiencies because they are buried too deep and because we have not sufficient training or wisdom, and this leads to the second way of seeking God's help —through another person.

Self-acceptance is not easy, and, if areas of early experience have been walled off and denied, they are too painful to face except in a relationship of acceptance (forgiveness) with someone else.

When this relationship exists and a person is helped to re-trace in feeling as well as in thought the underlying causes of his conflict, several things happen. Something much closer to real confession takes place than simply a superficial blaming of ourselves for wrong *actions*. Through being accepted (loved) by another in spite of all he had previously considered blameworthy, one is now able to love himself and thereby free to reach out and love others. Through the subsequent freedom and release, he now begins to understand what baptism really means, and he understands not only with his mind but with his whole self what it means "to die to the old self and be born again." All the old outmoded words that formerly seemed irrelevant suddenly come alive. *This is life abundant!* It is not enough to call it preventive psychiatry. This is the plus that must motivate us at home, at school, at work.

It is not only in the counseling relationship that we see this link between Christ and the universally human. A third way in which I believe God can come to meet our needs is through the kind of fellowship that characterized the early church, and which in our present day is being rediscovered, in part at least, through many groups. Group relationships and group dynamics are the order of the day, and we shall do well to study many experiments in this field, both within and without the church. How much of what our theologians call the operation of the Holy Spirit is present (active) in groups who never heard the term?[7] We would do better not to make too sharp a division between God's way and man's way, but let those who are wise in man's ways inform us and enrich our lives with God, through an understanding and a concern for his creatures.

[7] This is not to suggest that every dynamic group is a channel through which the Holy Spirit works—a lynch mob is a very dynamic group—and many patriotic causes. This leads us back to the importance of motivation, and again, the first Commandment.

There is so much we need to know in order to tap the well-springs of creative living. So often, it is not hostility alone that causes us to hit out (whether at a child, a labor union or another nation—the principle is the same), but a lack of imagination or sensitive understanding that would lead us to another and more positive course. Nowhere is this thought better portrayed than in the story told by Jim, the run-away slave in *Huckleberry Finn.*

> Huck says, "But this time I somehow got to talking to him about his wife and young ones; and by and by he says:
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> "What makes me feel so bad dis time 'uz bekase I hear sumpn over yonder on de bank like a whack, er a slam, while ago, en it mine me er de time I treat my little 'Lizabeth so ornery. She warn't on'y 'bout fo' year ole, en she tuck de sk'yarlet fever, en had a powful rough spell; but she got well, en one day she was a-stannin' aroun', en I says to her, I says:
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> "Shet de do'."
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> "She never done it; jis stood dah, kiner smilin' up at me. It make me mad; en I says ag'in, mighty loud, I says:
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> "'Doan' you hear me? Shet de do'!'
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> "She jis stood de same way, kiner smilin' up. I was a-bilin'! I says:
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> "'I lay I *make* you mine!'
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> "En wid dat I fetch' her a slap side de head dat sont her a-sprawlin'. Den I went into de yuther room, en 'uz gone 'bout ten minutes; en when I come back dah was dat do' a-stannin' open *yit,* en dat chile stannin' mos' right in it, a-lookin' down and mournin', en de tears runnin' down. My, but I *wuz* mad! I was a-gwyne for de chile, but jis' den—it was a do' dat open innerds—jis' den, 'long come de wind en slam it to, behine de chile, ker-*blam!*—en my lan', de chile never move'! My breff mos' hop outer me; en I feel so—so—I doan' know *how* I feel. I crope out, all a-tremblin', en crope aroun' en open de do' easy en slow, en poke my head in behine de chile, sof' en still, en all uv a sudden I says *pow!* jis' as loud as I could yell. *She never budge!* Oh, Huck, I bust out a-cryin' en grab her up in my arms, en say, 'Oh, de po' little thing! De Lord God Amighty fogive po' ole Jim, kaze he never gwyne to fogive hisself as long's he live!' Oh, she was plumb deef en dumb, Huck, plumb deef en dumb—en I'd ben a-treat'n her so!"

Isn't that what we do all the time and then our hearts cry out— "Oh, if we had only known."

Earlier we said knowledge is not enough, and yet there is so much we do need to know. We need to know, for instance, about the emotional development and needs of others, especially of our children. What kind of satisfactions do they need at each age level, and if some of these are not met, must they be satisfied later before they reach maturity? We need to know much more about the communication of values, especially religious values, and, perhaps most important of all, we need to know how to apply these principles in our daily lives, whether at home, in education, business, politics,

or wherever we find ourselves living with our fellow man. The difference is that here is knowledge not for its own sake but serving love, and there never can be too much there. If we are to love God with our hearts and minds and souls, we need to understand our emotions, use our minds, and then we shall always fall short of our ideal, for love promises more than it can fulfill, and it is there that we seek God with all our soul, knowing that we can bear our failure if we are not separated from God.

NOTES ON THE MEANING OF ACCEPTANCE IN PASTORAL COUNSELING

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Acceptance is an attitude rather than a technique. Many ministers look for techniques to help them deal with the troubles of parishioners. "What should I have done in this situation?," or "What should I have said in this place?" These are legitimate questions because inevitably there are techniques involved in psychological and spiritual healing, techniques based upon a knowledge of the dynamics of human personality and the way people are aided to understand their problems. However, in the last analysis, counseling is emphatically not a technique but an attitude.

Acceptance, the particular quality we are considering here, is in the atmosphere of the counseling situation. A parishioner knows, consciously or unconsciously, when he is being accepted or rejected. He senses, moreover, when a mere technique is being used upon him and when the counselor is genuinely interested in him and is trying to understand the nature of the problem. Rollo May emphasizes the difference between attitude and technique in his book, *The Art of Counseling*. The title suggests his feeling about counseling, namely, that it is an art. The artist has techniques, to be sure, and the best have usually studied hard to achieve their proficiency, but the layman does not judge the artist by the excellence of his techniques. The layman is interested in what the artist has communicated about life, how much the piece of art has enriched his life or whether it has failed to enrich him. The value of a work of art goes far beyond the techniques used; in fact, techniques may obscure what the artist is really trying to communicate. The analogy between art and counseling could be continued, but suffice to say that acceptance or the accepting attitude lies at the heart of the art of counseling.

We may further define this attitude by considering some of its attributes. For one thing, acceptance means that we *do not condemn* the person for what he has said or done. Moralisms are utterly out of place in counseling. It is useless to say to the alcoholic, "You should not do this. Don't you realize what you are doing to yourself and to your family?" One reason for a noncondemning attitude is that we seldom know all the facts of a situation. We cannot honestly say why this man is alcoholic or this

woman promiscuous. It requires a great deal of patience to be submissive to the facts and not to condemn a person on the basis of scanty knowledge.

I note parenthetically that such a noncondemnatory attitude raises the whole question of the ethics of personal counseling. Psychotherapists are often criticized because they are amoral, they refuse to take a stand on issues of personal morals. Some religious people fear that under the influence of a psychiatrist their passions will get out of control—they will "let go" too much and do something they will regret. Some even seek counseling because they want to be punished for their sins. They may have guilt feelings and may feel much better when the pastor condemns them for feeling as they do. Noncondemnation may actually cause the person to become angry at the pastor because he has not received the treatment which was expected and in some ways desired.

These possible effects of anger and disappointment at the results of counseling do not alter the fact that condemnation of the person is inadmissible in pastoral counseling. The pastor is profoundly concerned about the moral welfare of his people and he certainly cannot be indifferent to the moral problems which they face. I shall have more to say about passive indifference later, but the point here is that noncondemnation, even of what may appear to be heinous crimes, is essential if the person is to feel accepted. A parishioner may occasionally accuse the pastor of moral indifference, but the dedicated pastor cannot be overly concerned about such a feeling. Our desire to love the person, regardless of what he has done, must exceed our need to condemn him.

Another essential attitude is *not to be threatening.* We threaten persons when we bring things into the conversation which the person has not spontaneously introduced. Or we threaten when we try to interpret the parishioner's behavior. This last type of threat often comes from a superficial knowledge of psychology or superficial experience in pastoral counseling. When, for example, we bring up the experience of another as analogous to someone's problem, the parishioner is likely to identify with that person and feel that the outcome of his own case will be the same as that of the other person.

Perhaps the most essential aspect of acceptance is its basically *democratic quality.* Acceptance of feelings means listening attentively to what the person is saying, and in so doing communicating to him the feeling that we are approaching his problem with an open mind and a democratic spirit. We do not have the "answer" to his problem because an"answer" presupposes that we know what is good for him, and that somehow we stand in a superior position to him. In all humility we must recognize that life for people in these times is very complicated, and it is gross presumption to assume that we have the answers to the problems of others.

One of Carl Rogers' main points is that the locus of responsibility in counseling rests with the counselee, or, in our case, with the parishioner. [1] He feels that the greatest good is achieved when the person himself has reached a solution to his problem. Responsibility for actions taken on the basis of counseling rests with the parishioner. Rogers' reason for taking this attitude is, I believe, basically philosophical, namely, that for the counselor to attempt to give "answers" to the problems of people is a fundamental violation of their integrity and is therefore undemocratic. A *sine qua non* of personal counseling is faith in people and the maintenance of a democratic atmosphere in the counseling relationship.

Acceptance and Hostile Rejection

Another way of understanding acceptance is to contrast it with other possible attitudes. One such attitude is that of hostile rejection of the feelings of the other person or the attempted denial of them.

A common attitude associated with rejection is the "common sense" approach. An adolescent boy, for example, may complain that he finds it difficult to get along with members of the opposite sex. Friends may encourage him to "get out more," to "come out of his shell," or offer to introduce him to girls. Sometimes this type of encouragement is all that is needed, but more often than we suppose these difficulties represent basic difficulties in the personality, and merely to encourage him to "get out more" implies a rejection of these basic problems. These difficulties are usually not in the boy's awareness, and he may—at least on a conscious level—welcome such superficial encouragement. Unless he is unusually sensitive to his own feelings, he will not be aware of the fact that he is again being rejected. When we have denied a basic problem we have actually made the last state worse than the first, although we may congratulate ourselves upon having counseled a person successfully.

A psychologist who has done considerable work with college freshmen stated that his students were tremendously relieved to find someone who would take their problems seriously. People are so accustomed to having their deeper problems laughed at that they are greatly comforted to find someone who will at least believe that they have a real problem. In the case of the adolescent boy, he may be uplifted to discover a pastor who is willing to believe that he has genuine problems with girls, problems which originate in the boy's early life. To be sure, it requires a long time to get accustomed to this new type of pastoral relationship, and an even longer time to work through the difficulties involved, but in the end the spiritual gains are greater.

John Knight expresses in *The Story of My Psychoanalysis* his initial

[1] *Client-Centered Therapy;* Boston, Houghton Mifflin, 1951.

amazement at the suggestion that his ulcer be treated through prolonged psychotherapy. His comment was, "But doctor, my sex life is all right." In the course of the analysis he discovered that he had many more difficulties than he had imagined. The relationship between a physical ailment such as ulcer and emotional difficulties has often been pointed out, and John Knight is convinced of this relationship. Nevertheless, fortunate is the person whose physician takes seriously such emotional problems! Many doctors still ignore the connection between mind and body. Many people suffer needlessly from emotional problems simply because no one will take their problems seriously.

Of course one may cry "wolf, wolf" where there is no cause to do so. One may dramatize problems and assume basic difficulties where none really exist. Fundamentally, one must rely upon a parishioner to sense his own deeper needs, and the only point at this juncture is to make clear that deeper problems may be involved and that a pastor should give an opportunity to vent these deeper problems. People will be grateful to a pastor who does.

Acceptance and Passive Indifference

Another attitude often confused with acceptance is passive indifference. The criticism many ministers have of Rogers' counseling procedures is that the counselor is too passive. On the surface it appears that the counselor is merely restating what the counselee has already said, or else saying nothing. One gets the impression that the people are talking over their problem with a stone wall. There seems to be no active relationship, and one feels he can get as much out of writing his troubles on a piece of paper and musing over them himself.

In the early history of nondirective counseling there was a good deal of mere reflection in a mechanical manner of the feelings of clients. It is certainly true that a passively indifferent attitude reflects a large share of hostility toward the person seeking help. For the pastor says, in effect, "You may do as you like. I do not really care what you do." Such an attitude really condemns a person and makes him feel more estranged from people than before.

The term nondirective counseling, which has been applied to Rogers' attitude, reinforces the opinion of some that the therapists of this orientation do not genuinely care for the people they are counseling. They refuse to direct a person, or advise him, or take any positive action which will benefit him; and they do this because they are fearful of infringing upon the person's basic right to direct his own life. In the minds of most people, this procedure can be associated only with the feeling that this counselor does not really care what happens. A person in trouble comes to a counselor, they reason, because he cannot figure out the answer to his own problem and

he has temporarily lost the power to direct his life in healthy channels. In this circumstance, they reason further, it is quite reasonable to expect advice. The parishioner says in effect: "I cannot solve this difficulty myself, will you help me?" In so far as nondirective counseling is actually an attitude of passive indifference, Christian ministers and all others can and should disregard it. The shepherd of a flock must have a genuine interest in what happens to his sheep: This is self-evident from either a religious or a vaguely humanitarian point of view.

However, the Rogerian counselors have themselves sensed this discrepancy, and one notes that the preferred term to describe their method is now "client-centered" therapy rather than "nondirective" therapy. The subtle difference between these terms is that one suggests a passively indifferent attitude, whereas the other suggests an active and sincere interest in the client. The basic attitude of all client-centered therapy, as described by Rogers, is that the counselor for the moment drops his defenses and attempts to the limits of his human capabilities to look at the world through the eyes and feelings of someone else. There is a world of difference between passive indifference to the problems of another and a genuine interest in them.

Passivity in itself is of questionable value in personal counseling. On the other hand, it is equally true that a counselor should be a listener in the situation and he should certainly not dominate the conversation. I am confused as to a word or a phrase to describe what I mean, but perhaps "attentive listening" is as good as any. In pastoral counseling we must be ever so attentive to the needs of the person seeking our help, and at the same time we cannot force our opinions upon him or do something that he does not basically want done.

At this point we may consider what we should "do" for people. Many people ask ministers to "do something" about a certain situation. A frantic wife wants us to "do something" about her alcoholic husband. A distressed mother asks the pastor to "do something" about her son who is not attending church regularly and who seems to be leading an unsatisfactory life. "Don't just sit there, do something!" is the frequent plea from troubled people, and they feel let down if the pastor does not respond by effecting some minor miracle in the life of a family member or someone else. If he fails to do something he is considered lazy and perhaps accused of indifference to his people.

I suggest that the basic problem of pastoral counseling is not to "do something" for a parishioner but to "be someone" to him. The quality of "being" is most difficult to describe. A friend is not always the one who *does* something *for* us but the one who *is* someone *to* us. A deep love affair can be best described, not in terms of "He takes me on long trips," or "He

buys me anything I want"—important as we all know these things are. A love affair is portrayed in the simple but profoundly meaningful words, "He loves me." If this basic ingredient is present, the other things often straighten themselves out. The problem of men and women is not so much to do great things as to be great people. Applied to pastoral counseling, the problem is not to do something for a parishioner but to be someone to him.

Acceptance and Pious Agreement

Thirdly, acceptance must be distinguished from pious agreement. To accept someone's feelings about a problem does not mean that we agree with him. Mere agreement may reinforce unhealthy patterns of thinking, and it may stem from a basic fear in the counselor's own personality.

The writer had this brought home to him in a talk with a female patient. "The world's in pretty bad shape," she said, and the response was, "It does seem as if things could be better." In agreeing with her, the feeling was communicated: "Yes, the world *is* in a mess. Your situation, and mine too, are hopeless and I guess we had better resign ourselves to this situation." Certainly the response did not help her to see that affairs could be improved, and it did not prepare her for the hope which we all have in redemption through Christ. Another possible response was: "Not exactly, I think there are some bright spots in the world." It should be clear that this is hostile rejection because her expressed feeling is denied and contradicted. The response which might have indicated a genuine acceptance of her, without necessarily agreeing, is: "You feel that the world's in pretty bad shape." In this way her right to feel as she does is respected regardless of how optimistic or pessimistic the counselor may feel at the moment.

The writer recently talked over the problem of acceptance with two psychologists. In a discussion of over an hour we touched upon several aspects of acceptance, and on many points we were in agreement until we mentioned the subject of suicide. There was an interesting discussion from this point on because there appeared a point at which psychologists and Christian ministers may part company. The crux of the issue was this: Assuming that acceptance is essential in successful counseling, how far should a minister or anyone go in accepting a person's right to commit suicide? The feeling of one psychologist was: If the threat is serious, there is little one can do about it anyway. One may try to understand the reasons for this extreme action, but in the end the counselor may as well give way to the person's feelings and respect his right to do with his life as he pleases. The writer's feeling, with which the other psychologist concurred, was that, although we should not reject this threat, and although we should do all we can to understand the feelings involved, in the end we must take

steps to make sure the person does not commit suicide. This seems the only possible step in the light of our Christian faith. Acceptance of a person's right to do away with himself appears to be pious agreement and unjustified adherence to a particular system of thought.

Conclusion

"Acceptance" is a basic ingredient of all effective counseling. In the last analysis, it cannot be described in words as I have attempted to do here. Acceptance must be experienced and felt as a living reality in the counseling situation. The true dimensions of the human spirit, its capacities for good as well as evil, can reveal themselves only as we learn to accept and love the people whom we seek to serve in the ministry of counseling.

THE PASTORAL APPROACH: DETACHMENT OR INVOLVEMENT

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The purpose of this paper is to discuss the attitude or frame of mind in which the Christian minister approaches his task among his people. Although primary reference will be given to the counseling relationship, I choose to discuss the problem in a more general way—involving the relationship of pastor to people in all its many aspects.

I am aware that in some respects we must differentiate the "principles" which govern the relationship between counselor and counselee from those which govern the relationship between preacher and congregation or between administrator and the organized body of the Church. But I am also convinced that it is a practical impossibility for the minister to change effectively from one role to the other if in so doing his attitude toward his people changes in a way that confuses them and causes them uncertainty as to just *who* this man is with whom they have to deal.

Thus we may begin with two observations. First, we may not impose upon the counselor the necessity of presenting himself to the parishioner in a way that would inhibit his effectiveness as preacher, teacher, or administrator. Secondly, and consequently, whatever directions we may recommend as being of most effect in the pastoral office must be equally effective for every function of that office.

It seems to me that in approaching his pastoral relationships the minister is faced with basically the same tension which is involved in any relationship. I choose to designate the two poles of this tension as the way of involvement and the way of detachment. I might have chosen other terms, but these seem to me to be as representative as any. Each side of the tension offers its advantages as well as its disadvantages, and our business will be to appropriate that which is valuable in each and try to avoid that which would endanger the effectiveness of the relationship.

First, let us look at the way of detachment. Here the pastor conceives of himself primarily as being set apart within the fellowship. He is a functionary who accepts the responsibility of remaining outside the area of personal involvement in order that he may remain "objective" and bring to bear upon his pastoral tasks the light of one who sees from a per-

spective higher than that of the ordinary layman. In the pulpit he is the teacher, dispensing information with the persuasiveness of one who has garnered together all the most effective arguments. In matters of theology, he is impeccably orthodox. In matters of faith, he is immune to doubt. In his personal life and habits and ordinary intercourse with his parishioners, he is the exemplar whose witness is in all things beyond reproach. He seems to be impervious to the temptations which beset ordinary mortals. In his counseling relationships, which are probably few because he seems so out of touch with common human problems, he may well be the trained technician who is properly nondirective and permissive until the right moment when he brings to bear upon the problem at hand the insights of one well-versed in the dynamics of personal development. He never makes a wrong step in his counseling because he remains acutely objective, using "acceptance" as a device rather than offering it as an expression of his real affection and personal concern.

In all things he manages to refrain from revealing any of *himself* which might endanger his position as one wise in the ways of God and skilled in the manipulation of his people. Because he is detached, nothing of inadequacy or weakness or ignorance or moral shortcoming—in short, nothing of the distinctive stamp of humanity—is exposed.

We may be given to wonder how such a man could have so completely deluded himself, so that his personality is forever encased behind the masks appropriate to the various roles that he plays. We may ask if indeed he knows anything of himself. Actually, the way of detachment may be one which is chosen quite deliberately and is accompanied with an appropriate rationale. When questioned upon his insistence that the laity must accede to his theological position, he says: "I am paid to study these matters. My position enables me to give the time which is necessary to a thorough inquiry into theological truth. The layman has not the time for such an inquiry." When accused of being impersonal and coldly objective in his pastoral counseling, he replies: "How can I help these people if I become as involved in their problems as they are? They might gain sympathy, but would receive no insight. Insight can come only from an objective point of view." When asked how he can understand the tortures of doubt or the despair that comes of a lack of confidence or the guilt which comes of unforgiven sin, when he remains so apparently immune to doubt, despair, and sin, he may reply superciliously: "One need not have a baby in order to understand motherhood."

We must realize that the way of detachment makes a necessary and valid affirmation about the role of the minister. He *is* in some sense under a special commission as the minister of God. He *is* intended to bring fresh insights into the personal problems of his people through the counsel-

ing relationship and into their devotional lives through his function as preacher and teacher. He *is* expected to make a special witness in his personal life to the righteousness of those who would obey God's will. The danger is that, in so conceiving his role as minister, he is sorely tempted to deny in himself the marks of humanity. *He is constantly in danger of deceiving himself into believing that what he feels ought to be true about himself is in fact true.* His chief temptation is to make himself out as a "little Jesus" who must set an example for all to follow. The fact is, however, that in order to achieve even this semblance of purity and righteousness, he has to detach himself from intimate personal participation with his people, lest they should find him out for what he is.

I hope I am not misunderstood as discounting the importance and necessity of genuine Christian virtue in the minister. My point is that virtue is a deceptive thing, leading us when we are least aware of it to self-righteousness and Pharisaism.

But perhaps the most unfortunate tendency of the man of detachment is to refuse to trust his people when he has not sufficient "proof" that they are trustworthy. One day not long ago as I was sitting in the hospital commissary I was approached by a patient with whom I had had some dealings. She asked me if I would take something if she gave it to me. I said I would gladly, whereupon she pulled out a Christmas card and laboriously wrote her name at the bottom of it. She gave it to me and extracted the solemn promise that I would keep it until Christmas. I was extremely moved by such a simple gesture of affection from such a simple-minded person. Then a few minutes later she returned to my table and asked if she might borrow a quarter until Thursday. Not because I trusted her, but because I didn't wish to be thought an ungrateful and insensitive boor, I loaned her the quarter, reproaching myself for being so naïve. When I saw the patient on the following Thursday, I was sorely tempted to cross to the other side of the street rather than have to pass her, feeling confident that she would make no mention of repaying the money, and knowing that I had not the heart to do so myself. But as I met her, she said simply: "Today's Thursday. Here's the quarter." Then, of course, I had to reproach myself for not having been trustful enough. The tragedy of the man of detachment is that he judges too much as the world judges—on the basis of past records and past experience. He is never willing to take the risk of an irrational optimism in investing himself and his trust in those who seem not to merit it. And we know that it is this very optimism which so often can set an unfortunate person on the road to a better and more trustworthy life.

In contrast to the way of detachment is the way of involvement. Here the minister conceives of his function as being to bring into full participa-

tion with his people whatever higher lights he may own. He plunges headlong into his relationships with his people, abandoning all claim to any special status among them. He is concerned to affirm his humanity in the belief that love is possible only between equals and that love is indeed the key to redemption. He disclaims all pretensions to being a proper example for his people to follow. He is but a man. He readily confesses to all that he suffers and errs just as they do. In the pulpit he expresses confidence or doubt depending upon the tone of the literature he had read during the past week. In matters of theology he accedes to no statement of orthodoxy, insisting that it is hypocrisy to affirm a belief which has not been deeply internalized—and that such is the business of the *whole person* and not simply an intellectual manipulation. He feels that now is a time when our main interest must be in meaning for life rather than words for the mouth, so he glibly uses "faith" interchangeably with "acceptance," "salvation" interchangeably with "adjustment," "sin" with "separation," and perhaps even "psychiatry" with "religion."

In matters of faith he wrestles constantly with besetting doubts which he feels honor-bound to respect, even though his ministry may be inhibited for a time thereby. In his personal life and habits and ordinary intercourse with his parishioners, he is militantly human, revealing whatever of himself seems natural at the time without regard for propriety or what he accounts to be superficial social amenities. He tells off-color jokes at the Rotary Club Luncheon to prove that he is a "regular guy" and so to dispel the aura of piety which he feels to be a barrier to rapport with his secular friends. He is but a man among men, exposed to all the temptations of human-kind and given to most of its vices. In his counseling relationships, which are many because he so obviously knows the problems of people, he is guided by the conviction that what these people need is love, *beginning with himself*. Thus he feels obliged to reveal himself completely lest the relationship be only a one-way affair. As a result many of his parishioners go away wondering if he *is* a counselor or *needs* one.

He lives in mortal fear that some impulse may be repressed and pop out in an unexpected way at an inappropriate time. So he is an emotional libertine.

Challenged on the grounds of being unpredictable and impetuous and contemptuous of social demands, he replies that being able to reveal hostility without fear may be a sign of a deeper and more honest relationship than more "acceptable" but more superficial expressions. Asked how he can hope to help others through periods of doubt when he himself is given to doubt and confusion, he replies that doubt and confusion are the inescapable companions of human life, that he is only human—but that as a minister he is willing and ready to suffer through these difficulties with his

people—and that herein lies the chief contribution of the minister. Questioned on the practical matter of how he can withstand the emotional strain of bearing the burdens of so many people, he replies that such is his cross.

If the chief temptation in the way of detachment is to become as a "little Jesus"—the example of righteousness for all to follow—the chief temptation in the way of involvement is to become as a "little Christ"—the Savior who is to bear the problems and conflicts and maladjustments of the many. In his persistent attempt to affirm his at-one-ness with the people, he is in danger of denying or rendering meaningless his special calling as Christian and minister. He is likely to deceive himself into believing that what *is* true about his feelings and actions *ought* to be true, and he thereby justifies even the most callous behavior on the grounds that it is "honest."

Again we must recognize the truths which the way of involvement is trying to express. Love *is* possible only between equals. (I might add parenthetically that this is the reason why some of us place such great store by the doctrine of Incarnation, because it affirms that in Christ God has taken unto Himself equality with us in order that we might fully love him.) And indeed love is the essential therapeutic element in pastoral counseling, as in all pastoral work. The emotional injuries for which people seek help have been created by and large by a deprivation of love, and the counselor can help to reconstruct the ability of such people to love and be loved by himself entering whole-heartedly into a relationship of love with them. Love demands mutual participation—the willingness of two people to invest part of themselves in one another. This requires great courage and stands in judgment on the sterility of the way of detachment. It carries with it truly the spark of life.

And yet again we must make reservations. When the counselor himself becomes too much a part of the emotional solution of the counselee, that is to say, when the pastor himself provides the unifying relationship in the life of his people, when he becomes, as it were, the primary love object—when this happens, his people's security is maintained only as long as the counselor is around to provide the support which they have become dependent upon. When he goes, their emotional stability is destroyed. Thus the love which the pastor offers his people must always be geared to point beyond himself, lest he succeed only in making them dependent upon himself without helping them to attain any lasting inner security.

Furthermore, the way of involvement tells us that in truth the ministry has traditionally been placed upon a pedestal, and this contrary to the actual spiritual condition of its ministers. It realizes that to presume that because one is a minister he is any better or more "spiritual" than anyone else is to play an idle game of hide-and-seek; and further that such a double

standard does in fact place impregnable barriers between the pastor and his people.

If the tragedy of the man of detachment is that he doesn't trust enough, the misfortune of the man of involvement is that he trusts too much. While visiting on one of our wards, I noticed a young man whose very appearance was sufficient to attract my sympathy and affection and trust. As we talked, he watered his watery blue eyes at me and fluttered his long, fluttery lashes and I found myself becoming more and more "involved." He told me of how happy and contented he had been at home, how he wished that he could go back to his wife and children, that he would gladly undergo treatment on an out-patient basis if only he could go home. With a choking voice, I told him that *I* would go and see the doctor and see if *I* could arrange for him to go home, so that he might be happy and contented once again. When later I told the story to the doctor, pleading earnestly for this poor, misunderstood young man, the doctor replied: "Yes, he was so happy and contented at home that he tried to kill his wife." I had been "taken in." I had lost all sense of perspective, abandoned all hope of bringing fresh and helpful insights into the situation. I had become too eager to solve his problem for him, because I had become *too* involved in the pathos of his plight.

From this we may conclude that it is well for us to become involved, but not necessarily as it first appears that the patient would have us become involved. My favorite alcoholic has many special devices for capturing the interest of theological students. She entertained me one evening with an account of her mystical encounters with Jesus, who appears to her during electrical storms as a chap named Charley Woodruff and moves about with extraordinary celerity on a kind of celestial super-sonic motor-scooter. She weeps copiously during sentimental hymns and inspirational sermons and otherwise tries to convince of the sensitiveness of her emotional tone. It is absurdly useless to meet her on this level, even though it is her earnest occupation to find someone who will. I have not found real personal involvement with her either impossible or wholly unfruitful, but it cannot be at the level which she manifestly desires. We must, after all, remain detached in this much—that we reserve unto ourselves the ability to see when we can afford to trust and still remain true to our appointed task. And in this we will often err.

We have seen two pictures. In a way I am tempted to stop here with only the observation that as ministers we will move back and forth between them, as indeed we should. It is difficult to paint a synthetic third picture or describe a *via media* between the two with any reality. Such an attempt almost inevitably results in an oversimplification of the problem.

But I shall be so bold as to make such an attempt, primarily, I suppose, because my present experience brings me into closer sympathy with one side of the problem—that side represented by the way of involvement. As it seems to me, the relationships which are really creative, those which truly transform the lives of those who participate, are those in which there is a deep sense of mutuality, where each party gives of himself to the other in an act of revelation and commitment. I need not remind you at this point, however, that not many of us have the capacity or desire or, if I may say so, the need to give ourselves so whole-heartedly as this in many relationships. So we detach ourselves. But the way of detachment is given to us, as was the law to Hebrews, only because of the "hardness of men's hearts" and because of the limitations of our finitude and because we have lost the capacity to love with the pure abandon with which we were intended to love. *Love redeems!* God's love redeemed us and by love we are intended to make His love known to all with whom we have any dealings. Ideally this would mean complete involvement in every relationship. But, because we are sinful and finite, we must protect ourselves from ourselves by detachment.

I should like to add as a kind of epilogue one general qualification which might better have been included at the first were it not for the fact that it rather seriously calls into question the worthwhileness of the very subject which I have undertaken. That qualification is that the pastor's attitude toward his pastoral relationships is determined not so much by his rational knowledge of what he *ought* to do, but by his emotional needs and impulses which seek expression and fulfillment in his pastoral relationships as in all his relationships. Simply put, this means that, if your personality is such that you are overly in need of attention, you may develop into a great preacher, but not all the clinical training in the world will enable you to listen for the problems of your people. Real effectiveness in counseling is developed primarily not from training in its techniques and philosophies, but in coming to terms with one's motivations, drives, and impulses in the light of one's ultimate vocation, in resolving the emotional conflicts which beset one's own life, so as to be ready to minister with genuine understanding and love to the lives of one's people.

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EDITORIALS

Austin Philip Guiles

The death of the Rev. Austin Philip Guiles on November 13, after a long and gallant struggle with a malignant illness, brought to a close one of the most influential lives in the history of clinical pastoral training. Dr. Guiles was one of the first theological students to study at the historic and famous Worcester State Hospital—birthplace of clinical training—under the Rev. Anton T. Boisen. He then initiated the founding of the Council for the Clinical Training of Theological Schools, Inc., now known as the Council for Clinical Training. Later, having severed his connection with that group, he devoted himself to clinical pastoral training in New England, primarily through the medium of the Earhart Foundation. Until the formation of the Theological Schools Committee on Clinical Training and subsequently its successor, the Institute of Pastoral Care, Dr. Guiles gave himself indefatigably to the cause and kept the movement alive and vigorous.

It was at his home in Newton, Massachusetts, that the original *Journal of Pastoral Care* was first proposed. While it did not come into being until a year or two later, Dr. Guiles continued to encourage the venture and rejoiced in its achievement.

Long an advocate of clinical training for theological students, Phil Guiles (as he was affectionately known to many) taught for twenty-three years at the Andover Newton Theological School. He was the first full-time theological professor in this field. Many clergymen today have achieved or are achieving effective and meaningful pastoral ministries because of the inspiration, teaching, and pioneer work of Austin Philip Guiles. We who carry on in his footsteps are deeply indebted to him for the example he has set for us.

R.J.F.

Therapy in Worship

In the *New Yorker* recently the editor noted a daily news item which stated that lung cancer might be caused by the polluted air over our large cities, and near that another item stating that a new and larger X-ray machine had been built to treat lung cancer. He mused that morning if, perhaps, some of the smoke drifting over from the Jersey chimneys came from the very factory that turns out the new machine for treating the lungs.

Mr. Reeves presents brilliantly a part of this story in his article, "Therapy in Worship," in this issue of the *Journal*. That there is help for troubled people in coming together on a common ground is without question, and, if one looks at church services from the author's point of view, the conclusions he reaches are inevitable. There are questions not answered, however, which deserve examination and a context is needed that takes them into account. In what *way* do church services help hold people together? What is the significance of unhappy family relationships in this holding-together? To what extent does the service make possible the quieting and containing of social misery? To what extent is repression a factor, with the consequent split between feeling and its interpretation? Is the absence of symptoms necessarily a healthy sign? To what extent is it an indication of hardening and rigidity which is furthered by an unfulfilled sharing of yearning with other people in a manner which says: "Having been here and having done this 'service,' things will be better."

From outside the framework of the article, church services are people talking and singing, and in most instances it is the talking chiefly of one person. Although at many points in our society we have glorified talking, a parable may illustrate what this can involve for troubled people: Once there were almost four hundred people who had cataracts and they were discouraged until they heard of a man who talked beautifully about seeing, and they went and listened to that man, and they had a "service" that they might see better, and he gave them books to read on seeing and they formed small groups to discuss various problems regarding sight, and they "felt better." All the while the work had not been done to remove the cataracts, though even as the people saw less they talked of more light and moved in the illusion that they had it.

The coming-together in the church has power, but it has been used more frequently in our day to support illusions of health, wholeness, love, grace, than to initiate the rational concrete work which would actually enable the group to move step by step toward real fulfillment. The reasons for this are not entirely clear. The work with the individual is indicative of the direction.

We now know that, to the extent a child does not have a satisfactory

home life, he yearns for it; and because the yearning is too painful he covers it up with protective feelings. A responsibility in counseling is to help him be relieved of these feelings in the reverse order in which they have been established in his life until the yearning for love is again purely expressed and rational action can be taken to satisfy that yearning. We have seen often that the dependence, submissiveness, irresponsibility which are part of the yearning are a dynamic consideration in many social situations. Talk becomes a substitute for work, illusion for knowledge, and dream for fulfillment in love. The invasion of real essentials may not be expressed but is often realized by those who have the yearning, and is often exploited by those whom the people establish as leaders. Unfortunately, the evasion and exploitation cut down the courage and the energy needed to really move out of the ruts into more satisfying ways of living.

Where there is no real love and genuine companionship, the adult may continue to carry his childhood distress and to devise artificial substitutes for primary satisfaction—social busyness, gossiping, money-making, self-righteous rigidity, promiscuity, to mention a few—and rituals which keep hidden the pain, frustration, and rage which are inevitable when in body and in character the social order makes fulfillment impossible.

It is also clear that the social pathology consequent on life's being denied and love's not being complete is both cause and result, and that the professional—doctor, psychiatrist, clergyman, teacher—remains safe and secure only as long as he gives his attention to treating the end-results of the sickness, of making the misery more bearable, of providing substitute compensations for it, but never touching its social roots. Much of what is called worship, therefore, is man-made palliative and, because it does not get to the essentials, to that extent it hurts Jesus Christ.

The social problem is causal in that it is adults representing the institutions of family, school, and church who break up the wholeness of the child and help to produce by their treatment of him the unloved and unlovely. At the heart of the social problem is a split which runs through the social order and is sharply defined in the typical church service, involving the separation of prayer and straight thinking, of God and life, Jesus and man, body and soul, love and genitality, social movement and religious practice. Prayer then becomes an expression of wish and anxiety; God, the yearned-for ideal; Christ, the mystification of man's desire to be natural, loving, and truthful; and evil, the tormenting urges within.

The "worship" does not produce this situation. It can come about only because of the split and confusion in the individual member of the congregation, but it confirms symptomatically one of the deep social problems which of itself contributes to illness. Because it is a result of social ills

such "worship" can never remove the root causes in those ills any more than the X-ray can remove the causes of cancer, or any more than a ring, license, and ceremony can produce love between a man and woman when it is not there. In fact, such worship takes the place of the hard work necessary even to begin to contemplate the magnitude of the social misery or the extent to which men and women have licenses without love. Such worship cannot get at the roots any more than symbolic baptism can take the place of responsible men and women working rationally to protect the life of the new baby.

The adulation of the clergyman, the quiet restraint in the sanctuary, the smile at the door, the inspirational generalizations that comfort but do not disturb, point in a non-working direction. If one person really touched in treatment responds with tremendous upsurge of feeling, what of five hundred? The individual patient or troubled parishioner seldom says, "I enjoyed the work today." Honest change, real understanding, deeper emotional responsibility elicit other feelings.

It would be interesting in this regard to examine the reasons why we have not carried over more carefully what we have found out in the work with the individual to the work with the social organism.

In the worship described I have only observed the purposes outlined being yearned for but not fulfilled, and it is my impression that the social characteristics mentioned are actually experienced only in another setting entirely; whenever the church helps to contain the misery that is part of the fulfillment in love, it helps to produce that which it proposes to treat: the unlovely, the homeless, the outcasts, as the author clearly sees in regard to an emphasis upon ethics helping to create the unethical. The quieting of feelings rather than the releasing of them, the fixing of the attachment of child to parent, the primary relationship seen as "father and son" rather than as mated pair are a few of the considerations that enter here. We have hardly begun to explore some of these concerns, but I suggest them as part of the picture.

The needs expressed here can be fulfilled only in real love and in healthy family social life; nothing else can get at the roots of our social misery, of which the unlovely and the unloving are the most obvious signs. The "church service" experience of my patients has so often been anywhere but on the side of real love and of healthy family. Thus, the more brilliant the exposition, the more likely we help confirm a point of view which is helping to produce that which we spend much of our lives treating.

The ideology of the usual service intellectually confirms the split. In social organization it is mystical and authoritarian, and in character it is impressive and consequently hardening. It often cuts down courage and

energy for concrete solution of basic social problems. Of greater significance than its therapeutic values, consequently, is its further contribution to social illness because it usually does not touch the real roots in the sick society that has made such "worship" necessary. Man has had church services for hundreds of years with very limited change in his character and with infrequent clarifying of the roots of his misery and confusion. Awareness of this only emphasizes his need for real worship of life, the love of it, the cultivation of it, the gentling of it, the understanding and knowledge of it. It is this writer's impression that we have hardly begun the work necessary to distinguish between the false and the real in this regard.

R.D.M.

Memorial Professorship Chair in Clinical Training

The trustees of the Andover Newton Theological School have established a new professorial chair in the field of psychology and clinical training. Begun originally as a tribute to the late Dr. Austin Philip Guiles in recognition of his many years of faithful and effective teaching, the new professorship has since become a memorial due to Dr. Guiles' death. The new chair is known as the Guiles Professorship of Psychology and Clinical Training.

It is fitting and appropriate that the first recipient of this appointment should be Dr. John Milton Billinsky, a protégé of Dr. Guiles and a longtime associate of his in both clinical training and pastoral counseling. Dr. Billinsky is a graduate of the University of Vienna, Hartford Theological Seminary and Harvard University where he was awarded a doctorate in education. For several years he has supervised all clinical pastoral training at the Boston City Hospital, served as treasurer of the Institute of Pastoral Care, and given leadership to the Chaplains Association of the American Protestant Hospital Association. We extend our congratulations!

R.J.F.

Our Book Reviews

Various surveys have indicated that despite their very limited incomes clergymen buy more books than any other profession, proportionately speaking. (This is frequently corroborated by clergy wives who are responsible for household budgets!)

With this fact in mind this *Journal* seeks to review or comment upon every book which we receive, which appears to have any bearing on pastoral theology and pastoral care. The more relevant the book, the longer the review is likely to be. In many instances we simply publish a book notice.

In assigning books we endeavor wherever possible to select reviewers who

have special competence and interest in the field dealt with by the authors. The fallibility of our judgment is occasionally obvious. We, of course, reserve the right to reject reviews or to return them.

Most of the books are recent publications. This, however, is not always true. We are continually alert to older books which speak with particular clarity to pastoral opportunities, insights, theories, and methods. From time to time we shall seek to review such volumes.

If our reviews and notices prove helpful, do not hesitate to say so—whether to the publisher, your bookstore, or to us. Likewise if our reviews and notices are *not* helpful, it would be appreciated if this were drawn to our attention.

R.J.F.

BOOK REVIEWS AND NOTICES

Edited by The Rev. Rollin J. Fairbanks

Ways to Psychic Health: Alphonse Maeder, M. D. (translated from the German by Theodore Lit); Charles Scribner's Sons, New York, 1953. 200 pp. $3.50.

The original German edition of this book appeared in 1944. The author, an internationally known psychoanalyst and one of the pioneers of the psychoanalytic movement, was an intimate friend of Sigmund Freud, a pupil of Professor Eugen Bleuler, and a colleague of Carl G. Jung, whom he joined when the latter broke with Freud in 1913. We are told that, whereas "Jung turned toward the realm of the symbolic, social research, philosophy and gnosticism; Maeder concentrated on healing—on self-development and the regeneration and restitution of the soul." The volume justifies this description of the author's emphasis. In simple and lucid fashion, with a refreshing lack of professional jargon, it presents some of the results of his thinking after thirty-five years of clinical experience. But it does even more, for to quote the author: "It is an avowal of a positive affirmation of life."

There is much here not only of interest but of provocative stimulation to the pastoral worker. Most of the content is devoted to a frank report on the treatment measures used by the author in his clinical experience with "brief therapy." The cases presented were dealt with in from one to ten therapeutic sessions. The problems included psychogenic depressions, insomnia, phobia, hysterical appendicities, a "defiance neurosis," an obsessional neurosis, and a case of psychogenic hyperthyroidism. One would suspect that there is much here in both interpretation and method which makes fertile ground for debate among psychoanalysts. If the author were placed in the American scene, one gathers he would feel much more at home with those who think in terms of "interpersonal relations."

To those who counsel with people there is much that would bear critical investigation. Dr. Maeder moves with amazing rapidity and directness, especially when offering interpretations to his patients. But in spite of both his directness and the pronounced views he holds, the author demonstrates a marked sensitivity for the personal integrity of his patient. Here we have the unabashed presentation of a deep religious faith, and the unshaken conviction that in such faith lies the solution to many of the difficulties in life.

There is little doubt as to the author's stand on religious faith. For most of his clinical experience he tells us that he was a "convinced positivist . . . (but) the life history of my patients as well as their frequently disturbing questions forced me to face up to the problem of religion . . . my medical practice uncovered my confusion in this area . . . I went through a personal crisis . . . I came to the conviction that man by himself cannot save himself and that in the final analysis no person can help another. Man is so deeply

(*Editor's Note*: Because of the unusual nature and significance of this book, we have secured reviews from both a clinically trained clergyman and a psychiatrist.)

embedded in his egoism and isolation that only a humble self-surrender to God, the personal God, can bring about a liberation and transformation . . . Faith remains as the central concern of the individual." (pp. 11-12)

One gets the feeling that these are the words of a humble man who is hesitant to speak frankly of his own personal feelings. It is well to be reminded that professionally he is both established and respected by his colleagues! Thus it may indeed represent a turn in the tide of psychotherapeutic *feeling,* or it may be little more than the voice of an honest individual who affirms that there are no empirical answers to certain fundamental questions—questions which tend to become more demanding as one grows older. In any case, there is about this little volume that which demands careful thought and consideration from both the psychoanalyst and the pastoral worker. With the former we are not concerned in this review; with the latter we are very much concerned because the author offers a faith and practice which seem to point up the bankruptcy of much of our clinically trained religious practice.

One of the first things that stands out is the author's emphasis on the importance of understanding the history of the individual's religious development and attitudes, if an attempt is to be made at therapy. Possibly these cannot be found, in which case we are warned about a "disguised religiousness." This could be validated endlessly by hospital chaplains! From the author's experience it would seem that many individuals who appear to have no overt interest in religion are yet found to suffer from "moral problems," and have the need to admit the existence of guilt feelings. Their cure is seen to be in the way of "forgiveness and reconciliation."

There is much here that can be deeply troublesome to the conscientious pastoral worker. One wonders if what the author refers to as "religious faith" is not another substitute (though well known) for an effective repressive mechanism. There is almost something of the quality of "blind faith" in what is described! The uneasiness is by no means diminished to read, "One should clearly understand that pastoral care does not seek to make sick persons well; cure, not to speak of psychic development, is not its goal; . . ." (p. 173); and to learn that apparently the whole of the author's acquaintance with religion is represented by "The Oxford Movement" (better known in America as "Buchmanism"). *But* what is even more disturbing is that one gets the *feeling* that what the author is writing about has nothing to do with the emphasis in religion which seeks to deny reality under the guise of taking on a "new life" simply by ignoring what made the old life necessary. In other words, there is here the language of "blind faith," but there is equally the clear impression of a profound and humble authority which can come only as the result of a man's knowing what he is doing. The author speaks with the conviction of one who has been there: his is the witness of experience. One is disturbingly reminded of the New Testament parallel: "Once I was blind, but now I can see." It would seem that we have here the testimony of one who has made no servile truce, through fear, with the Creator of the Universe, but rather a man who has come home and found peace in his living. Not to be able to perceive this through the microscope of clinical experience can make for considerable apprehension. It ought equally, however, to spur us on to further and more careful exploration of just what this means in the

pastoral ministry. Indeed, it may come back to us that the most effective witness in any ministry to individuals is the "faith" of the counselor himself!

Another matter of real significance to pastoral workers is the attitude conveyed by the author in his remarks on masturbation. He presents a radically different view from that of most psychoanalysts. He sees a serious danger in the "freedom" of the present-day attitude toward masturbation in that he feels there has been a sort of one-sided victory in the battle Freud waged for the liberation of man's sexuality. It may be true that the individual achieves a biological freedom, but this is at the expense of a "psychic" bondage. But the author would emphasize the feelings of guilt which inevitably accompany masturbation, and the consequent self-isolation which results. For him "the guilt feeling is produced by the rejected responsibility towards the totality of the person and the community" (p. 167). The language used to point up the conflict is unequivocal: "The other danger is overlooked, that of being subjected to the instinct which lays the groundwork for the denial of the spirit and for the decay of the personality" (p. 168). It may well be that we of the biological liberation have made too easy and too quick a peace with a phenomenon which has bothered mankind for centuries. The price we pay is the possible inability to understand the sense of isolation which in theological language is most adequately termed "sin." There is certainly much here which needs further investigation and understanding before any valid generalizations can be established.

This reviewer has a concern about this book which in no way reflects upon its intrinsic and genuine value. From the author's experience there has come a positive statement not only concerning the need for, but also the belief in, the indispensable worth of religious faith and practice. It is feared that many clergymen who have been unable to find any basic security in their interpersonal relationships, or their own pastoral ministry, may attempt to trade on the authority of *another's* practice. This book is replete with data which appear to validate the efficacy of religious experience, but these cannot and must not be a substitute for discovering similar results in our own ministry to people.

Not the least of the contributions of this volume is an indirect one. Recently there has come to the fore, in some measure represented by the Braden Report and the work of such people as Agnes Sanford and Glenn Clark, a real interest and concern in "faith healing." There is still, it is felt, too much mystery here where perhaps more understanding might be possible. Perhaps this book may stimulate some serious and careful *clinical* research into this important but largely overlooked Christian heritage.

We are told that the author has already written and had published in German a number of other works dealing with his years of clinical experience. It is sincerely hoped that the publisher of this volume may find it possible to make some of these available to American readers.

ERNEST E. BRUDER.

Dr. Maeder's book is advertised on the fly-leaf as a book which fills the gaps in studies on brief psychotherapy, in addition to "portraying the inter-

action between medical psychotherapy and pastoral care." After careful reading it is difficult to see how it effectively serves either purpose.

The book deals with fifteen case histories which cover such phenomena as depression, insomnia, phobia, obsessional neurosis, and a case of hyperthyroidism. It closes with several articles on pastoral care, and describes a technique called the "period of silence," in which one presumes that the individual meditates with the parishioner for the purpose of reviving memories.

The descriptions of his case histories are interesting in their concise presentation and in the warmth which the author demonstrates for his patients. However, it is shocking to notice the primitive, almost literal application of Freud's theories to describe the psychodynamics of the cases. This is particularly noticeable in his discussion on depression. In the treatment of Case 2 (page 27), Dr. Maeder says to his patient: "You should realize that unacknowledged, repressed hatred towards another person can unconsciously transform itself into a destructive hatred against the self." As a result, the patient examines himself, and Dr. Maeder notes: "Richard is so deeply changed that I cannot understand it. I have never seen anything like it after just one visit. He has been liberated." On page 23, referring to Case 1, he says: "Her repression and reversal of her aggressive instinct drove her into a mental depression."

These are brief samples of his dynamic formulations. Although in a footnote Dr. Maeder deplores it as oversimplification to "speak of a mere dissociation and reversal of the aggressive instinct," he then proceeds to do just that, in his analysis of the cures of his fifteen cases. The confusion in his own ideas about psychopathology and psychoanalytic theory makes it difficult to determine just what his therapeutic conceptions are and whether they really extend beyond that of the "abreaction" theory of Freud, which Freud himself left behind as inadequate and ineffective. To compound the confusion, there is a curious tendency to consider (or should I say rationalize) many of the therapeutic problems which appear difficult or temporarily insoluble, as being due to an organic cause. Although it would appear to be characteristic of European psychiatry that it overrates organicity and underevaluates psychological causes, psychiatric theory in the United States has developed along different lines. This is particularly noticeable in the European studies on schizophrenia.

On page 50, the author, in describing his treatment of Case 5, after seeing the patient for two visits, notices some uncertainty about the patient's ability to absorb some of his observations about her father. He says: "I have the distinct impression that in the present depression something else is at work, namely, an endogenic (physical) component. We no longer have the same rapport, psychological factors are no longer to be discerned. That piece of work is finished and already behind us. Are we not now faced with mood disturbances, which are actually more of physical than of mental origin?" He continues along the same lines with the discussion of the psychodynamics of the other conditions. The phobia in the seven-year-old boy is quickly discerned as castration fears (Freud's case of Hans). This he attributes to guilt about masturbation. Obsessional neurosis (doubting mania) corresponds to

a perception of a dissociated, repressed part of the personality (shadow) that exhibits a tendency contrary to the dominant direction of the conscious mind. The uncovering and bringing into consciousness of the hidden impulses produces a cure.

The author, in adopting Freud's final instinct theory, and in dealing with the death instinct as a therapeutic tool, performs some very agile acrobatics to fulfill his statement in his Introduction, which says: "It became increasingly clear to me that there existed in the human mind a curative drive which must be liberated." He sees no contradiction in this. On the contrary, he closes his Introduction by saying the book is an "avowal of a positive affirmation of life."

In the author's contributions on pastoral care and counseling, we find a more positive and a clearer formulation of Dr. Maeder's ideas. However, there is still the same philosophical and psychological confusion. His emphasis on faith as a vital factor in the healing process is a most valid and objective observation. He notes that patients who are "truly religious often show an inner discipline and resoluteness, a sober, self critical attitude, which aids and supports treatment." This has been, to a large extent, this reviewer's own observation too.

Is faith, though, the mere repetition, or the insistent statement that one has faith? Is it merely a question of speaking of the power of God, or his virtues? Or is it, rather, an affirmation in living which can be achieved only after mature soul searching and endless struggle? Dr. Maeder seems to imply that by his own forceful monologues, or convictions which he holds, the idea is easily settled with his patients. On page 33 he says, regarding Case 2: "The obstinate attitude towards fate and God disappears completely after the first visit." Of Case 8, he says: "It is noteworthy that despite the symptoms (six weeks without sleep during active service in the army) he was in a tolerably good condition both mentally and physically. This can certainly be attributed to his spiritual attitude and Christian forbearance." This can also be wishful thinking of a sincere, devoted, and apparently human individual, anxious to be of service to his fellow man. However, it is bad psychology and questionable theology.

His advice to pastors seems sound enough. In a good pastoral training program, many of his suggestions could be usefully digested and reorganized. He suggests that there is repression not only of instincts, but also of ideals and conscience and seems to have accepted most of Jung's work. This, on the other hand, is not revealed in any of his case studies, nor is it formulated beyond the use of the "period of silence," where pastor and parishioner meditate with the hope of useful recall emanating from the experience. His warning to pastors that "ideas emerging during the 'period of silence' should not naively be regarded as revelations," implies some concern about whether he is attempting "faith cures," psychotherapy, or pastoral counseling. In essence, the notion of a "period of silence" is an excellent one, for whatever comes out of it can be useful to enlarge the individual's understanding of himself.

Guilt feelings over masturbation, he says, are produced by the rejected responsibility towards the totality of the person and the community. This

is a sound and provocative idea, emphasizing the "solo" character of the act (unrelatedness) and not the exclusively sexual concern.

Although the book contains a chapter on pastoral care, and it attempts to integrate spiritual attitudes in psychotherapy, it remains questionable as to whether the total presentation is useful to either of the professions. It is extremely important to evaluate carefully the philosophical framework and the therapeutic orientation of the psychiatrist who endeavors to incorporate spiritual attitudes into the psychotherapeutic process. The need for such statements and formulations can produce an uncritical attitude which, in the long run, would not serve the purposes either of the psychiatrist or of the clergyman. Both professions deserve better books than this one on the interrelated problems in religion and psychiatry.

LEON SALZMAN, M. D.

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Human Relations: Vol. 1, *Concepts in Concrete Social Science:* Vol. II, *Cases in Concrete Social Science:* Hugh Cabot and Joseph A. Kahl; Harvard University Press, Cambridge, 1953. Vol. I, 333 pp., $4.75. Vol. II, 273 pp., $4.25.

Here is another fruit of the seed planted years ago by Elton Mayo and Dean Donham at the Harvard School of Business Administration. They pioneered the application of the case method already being used in law and social work and medical education, to the problems of teaching counseling within the framework of industrial and business relations. And, then, in a nondirective spirit they dropped organized lectures and carried out an analytical class discussion of actual cases, along unstructured and *ad hoc* lines, with the instructor in the role of a guide or reflector utilizing the potencies of group dynamics as they were being progressively appreciated by Kurt Lewin, the socio-drama therapists, the Bethel people, and others. Much of this was the transfer of group-work theory and practice in social work to the learning situation, of course. Cabot and Kahl do not go into this history in their books, but it makes a fascinating story that bids fair in the end to knock out a lot of lecturing (which Jacques Barzun in his delightful *We Who Teach* has called the least profitable of teaching processes, as compared to tutorials, seminars, and recitations).

These volumes are the result of a teaching experiment in the human relations division of Harvard College, where a course in the study of counseling has been carried out along group-dynamics lines. It is in ways the same approach to learning that has recently gained wide attention in the Christian education program of the Protestant Episcopal Church. Each volume is an anthology. The concepts book includes selections from Elton Mayo, Lewis Mumford, Jean Piaget *(Moral Judgment of the Child)*, Carl Rogers, M. P. Follett, and many others: a rich treasury. The case book has 32 records of actual situations with the attempted counseling recorded, in everyday language. They are drawn from industry, business, school experience, hospitals, play groups, the armed services, all walks of life. A strong clinical microscope was obviously used in their selection. No pat formulas are offered for the counseling process; the method relies entirely upon an *eductive* analysis

(as Seward Hiltner calls it), bringing things out by interpersonal interaction and thinking in the class group. Much of this approach, it may be said, is employed in the better programs of clinical pastoral training. From their beginning in the early 1920's they have been influenced by teaching patterns in medical and social work education, not only because of their use of clinical materials but because of the case presentations in group study and discussion. The basic principles of the Harvard group, as they have crystallized them, are set forth in a symposium edited by Kenneth R. Andrews, *The Case Method of Teaching*. It has vital applications to almost any part of the group-work program of the average parish or local church, at adult as well as lower age levels. It is, essentially, nondirective counseling transferred from a one-to-one relationship to a group situation.

It is difficult to write with restraint about these volumes when one is as enthusiastic as this reviewer is. Admittedly this method of helping students is not as well adapted to "pure content" courses of learning, e. g., history or genetics, as it is to instruction in the field of human relations and counseling, e. g., pastoral care. This reviewer however, has been present in a session of the Cabot course, and it works. At last we are beginning to use good psychology to teach people how to use good psychology!

JOSEPH FLETCHER

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Beyond Anxiety: The Christian Answer to Fear, Frustration, Guilt, Indecision, Inhibition, Loneliness, Despair: James A. Pike; Charles Scribner's Sons, New York, 1953. 149 pp. $2.75.

The author of this book has two qualities which are unusual even when appearing singly and are almost unheard-of when in combination. He can write clearly, simply, pungently, and, in the best sense of the term, popularly. And he writes from a deep and meaningful view of Christian theology, never tempering a conviction to make it appear easier to the reader than it really is. This book is readable enough to steal some of the power-of-positive-thinking trade, and penetrating enough to win nature-and-destiny-of-man readers.

The strong values of the book should be viewed in the light of the words in its subtitle. It is in the specific discussions of fear, frustration, guilt, and the others, that its contribution is made. In connection with each of these, the author's procedure is to define the problem in the best modern terms of which we are capable, and then really wrestle with our understanding of the relevance of the Christian faith to the particular problem. On the one hand, there must be no blinking of the profundity and difficulty of the problems; and on the other, there must be no bland assumption that answers come easily. Unless we take modern psychology seriously into account, we lose our chance to penetrate the problem. But unless we search deeply into our faith, we can not really know the way it speaks to the problem and situation. The thesis follows from the method: that, rightly understood, the Christian faith does speak to these problems, but not automatically nor obviously, and not at the expense of using the best resources of science to understand the problems. The thesis is worked through on each topic with acuteness, force, and integrity.

The title of the book is in part misleading, for there is no pretense that all the problems considered can be understood under the concept of anxiety, nor that any new contribution is made to our basic understanding of anxiety. One is hard put to it to know what the author might have used as an accurate title. Something like, "Precisely how the Christian faith speaks to inner miseries of our time," would be accurate but unappealing.

The basic theological position of Dean Pike, as he acknowledges in his preface, contains several dashes of Niebuhr, Tillich, Wedel, Pittenger, Mollegen, and David Roberts. That is, it represents that type of theological thinking that holds to some values brought by liberalism, to some contained in Anglican incarnationist thought, to some emerging from Continental theology, but makes a basic and consistent position out of them. Psychologically, Dean Pike seems close to the insights of progressive psychoanalytic thought.

Since the volume is a popular one, it should not be criticized because it does not contribute to our theoretical understanding, in any new way, of the concepts under consideration. The originality of the book lies in its flashes of illumination, its phrasing, and its depth without dragging.

It could well be (there are occasional signs in this book) that Dean Pike's ability extends to making basic theoretical contributions on subjects like frustration or guilt. But it is clear that no one else writing today has such a command of basic theological and psychological principles, and is at the same time so gifted at their popular presentation. He is the whitest hope that has appeared since Fosdick of presenting depth and getting it across. The pastor should read this book, recommend it to parishioners, put it in the hands of the cultured despisers of religion, and commend it publicly as the true negative road to positive Christian thinking and living.

SEWARD HILTNER

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Suicide, A Study in Sociology: Emile Durkheim; Free Press, Glencoe, Illinois, 1951. 406 pp. $5.00.

The recent translation of this sociological classic has more than historical significance. Although written in 1897, it is still a model of research in the social sciences. In addition, it reemphasizes the need to view human behavior not only in terms of individual motivations, but also from the framework of the effect of society and its institutions, on the human psyche.

The epochal work of Frued, which focused attention on the individual and his efforts to adjust to the cultural demands made upon him, also viewed social and political phenomena in terms of individual psychology. As psychoanalytic theory developed, however, human behavior was viewed not simply in terms of the forces operating inside the individual (instincts), but also in response to forces acting upon the individual from the outside. The contributions of Adler, Horney, Fromm, Kardiner, Thompson and Sullivan have documented the role that social, political, economic, and existential forces play in the development of personality and psychopathology. Thus, a study of suicide which stresses social issues while not overlooking individual factors

is very timely. Although the author contributes little to the individual motivations involved in suicide, his analysis of the external factors involved merits our enthusiastic interest and broadens our perspective on this serious problem.

Durkheim's study, which is based upon extensive statistical data, is still the prototype of the rigorous, scientific approach to the understanding of a social problem. He presents three propositions concerning suicide which are reduced to the one formulation, namely that the prevalence of suicide "varies inversely with the degree of integration of the social group of which the individual forms a part." Thus he concludes that the suicide rate in a particular group or sub-group will depend upon the amount of group integration (presence of common interests, goals, values, ties which bind members together, etc.). The individuals (in the groups) who will commit suicide will be determined by individual factors and their particular lack of resistance. While not minimizing individual motivation, he clearly demonstrates the effect of social forces on the rise and fall of the suicide rate. Although the study was made sixty years ago, his findings and interpretations are strikingly valid today. The effects of religion, marital status, divorce and widowhood on the suicide rate are studied in detail, as well as the effects of the season, time of day, weather, etc.

At the outset, he eliminates race, heredity, and cosmic factors as being influential. Religion is studied in great detail, and he notes the higher rate of suicides among Protestant groups than among Roman Catholics, wherever they live. Jews have the lowest suicide rate. His analysis and interpretation of these findings should greatly interest every clergyman. As implied in his main thesis, he believes that a more rigid religious group, which discourages free inquiry, tends to produce a more strongly integrated Church. Whatever the advantages or disadvantages inherent in this state of affairs, it apparently reduces the suicide rate. Other integrating institutions like marriage, close family groupings, etc. have a similar effect. The author's deductions and interpretations of his statistical data provide a fascinating picture of the handling of complex statistical data. One is taken on an exciting hunt, to track down valid explanations while avoiding statistical pitfalls.

Although his classification of suicide as either egoistic, altruistic, or anomic would be considered inadequate today, it does encompass the significant relationships of man to his society. The effects of group values, participation, relatedness, and the meaning of one's existence are implicitly emphasized.

The publication of this book at the present time emphasizes once more the need for a "multi-discipline" approach to the study of man. The book is highly recommended.

LEON SALZMAN, M.D.

•

Talks to Parents and Teachers: Homer Lane; Hermitage Press, New York, 1949. 212 pp. $2.75.

The Envelope: James S. Plant, M.D.; The Commonwealth Fund, New York, 1950. 264 pp. $3.00.

These two books, which were both published posthumously, bring us the thinking of two pioneers in the field of child development. Both men worked with delinquents, Homer Lane as a free-lance educator here and in England, Dr. Plant as director for twenty-four years of the Essex County Juvenile Court Clinic in Newark, New Jersey.

Lane died in 1925, and this book was pieced together a quarter-century later by his friends from lecture notes and fragments of manuscripts. Its value is mainly historical, though it may also be read as inspirational biography. His writings, although dealing with theory, glow with the warmth and faith in the individual human being which made him a potent re-educator of confused children and adults. His attempt to re-evaluate the educational and criminal procedures of his time outraged public opinion, and he died virtually an outcast.

The controversies which were ushered in during Lane's lifetime under the banners of "progressive education" are by no means resolved in the minds of the public today: a Boston Juvenile Court judge blames outbreak of teen-age crime on the development of progressive attitudes over the past twenty years, and urges a return to the system of reward and punishment (see Boston *Globe* for January 5, 1953), and public schools all over the land are accused of making learning too easy. Homer Lane's writings represent the new movement in the first flush of its discovery; in the exaggerated hopefulness which made him envision a world without crime, hate, or war on the basis of a generation of children educated without fear. His rejection of reward and punishment as educational or disciplinary methods was categorical. The basic thesis is that children can be socialized painlessly, without inducing conflict in the child. The most advanced thinking in social science today does not support this position; studies on child-rearing in different cultures have not produced examples of painless socialization, although they have shown that various degrees of harshness or leniency are possible, depending on the sort of adult one wishes to produce and the sort of society into which the finished product of education must fit. The danger today, as this reviewer sees it, is that the valid emphasis of the progressive movement on tempering the process of socialization to the readiness of the individual child for each new step—an emphasis which is basic if we wish to diminish interpersonal tensions in our society—may be thrown out because it has been misunderstood as a counsel of perfection, a refusal to acknowledge the inevitability of some expression of authority toward the young ones on the part of their elders and betters.

The Envelope reflects the advance of the child development field from the individual study and speculation of Lane's time to its present solid footing as a social science resting on interdisciplinary foundations. It is a profound and scholarly book into which are distilled the observations and theorizing of a lifetime of sociologically orientated practice of psychiatry. Dr. Plant speaks of the "thousands of children I have known." The term "envelope" is a symbol for the process by which the personality deals selectively with the pressures of the external environment, both with regard to intake (i. e., what

perceptions are permitted to enter consciousness) and output (what action is taken to harmonize inner needs with outer demands). The author describes twenty-one problems which he regards as universal and as never permanently solved; he does not claim any special sanctity for this number, but finds it convenient to group his clinical material under these headings. This turns out to be a rather cumbersome method of exposition, since each of the problem areas (security, authority, dependence, sex expression, etc.) is discussed in relation to chronological age, to its interdependence with the other problem areas, and to relevant social trends. Granting the author his right to present human behavior in its perceived complexity, one must still feel that much repetition in this book could have been avoided if the more usual chronological scheme had been adopted, or if some of the problem areas could have been combined in treatment even though remaining distinguished in theory.

The reader who is not repelled at the outset will find that this is a book to read and come back to; it is rich in original insights and formulations. One emphasis seems particularly relevant to the Christian message, "Thou shalt love thy neighbor." There has been so much talk in this connection of breaking down barriers between individuals, of the free flow of communication from soul to soul, that it comes as something of a shock when Dr. Plant insists on the need which people have for a "wall" behind which to do their growing and integrating. Somehow, brotherly love must be broadened to include the concept of accepting temporary withdrawals, accepting separateness and diversity, even while remaining available for moments of union and communication. This pertains particularly to respecting the need for inviolability of the growing child.

If there are still evangelical elements in Protestantism which press the adolescent for evidences of conversion or "surrender to God" (in fact a surrender to momentary group pressure or hysteria), they would do well to ponder the implications of this breach of "the envelope." However, Dr. Plant does not discuss this point, but rather underlines the part which the Church plays in answering the child's need for belongingness. "From early adolescence on, the Church gives a great many children a sense of belongingness which has greater continuity and certainty for the individual than anything provided by his parents. This is true whether the individual looks to a personal God interested in him as one of His children, or finds in his religious experience an orientation to basic and everlasting 'values.'" There is further discussion of the role of personal religion and how it develops in the chapter on "Authority" (pp. 39-41).

ELIZABETH B. LINDEMANN

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The Struggle of the Soul: Lewis W. Sherrill; Macmillan, New York, 1951. 115 pp. $2.50.

Within the covers of this slim volume, Lewis Sherrill has outlined the growth and development of man's soul from birth to death. He has painted with broad strokes—dividing man's life into five stages—infancy, childhood, young manhood, middle age, and old age. Building on accepted principles of psy-

chology and theology, his purpose is to demonstrate what the factors are that help man to reach out with faith in his pilgrimage of life; and which are the inhibiting factors which call forth negation or rejection and make him look on life as a treadmill, or, at best, a saga with its frame of reference limited to the here and now.

Two things which particularly commend this book are its clarity and a way of high-lighting the essential points so that they stand up like mountain peaks, characterizing each stage of man. There are summarized from time to time in a series of single statements so that one keeps in mind the key characteristics of each stage before entering the next. The total presentation, however, lacks the warmth which frequent illustrations of actual human experiences would provide. As a result much of the dynamic material is presented in a non-dynamic way.

Two other reservations occur to this reviewer. Dr. Sherrill seems to suggest a kind of spatial separation between God and man, or God and nature. Twice he states that a child receives certain confrontations (pp. 26 and 34) which come to him "both from nature and from God." Does this mean that some come only from one and not the other? If so, what would they be?

The author also speaks of human love foreshadowing perfect love (p. 65) but yet not being perfect love. But then he goes on to say, "But now in youth love, not love foreshadowed but perfect love, confronts him from outside the secular plane, as God." Just how does God confront outside the secular plane? Perhaps the confusion rests with whether a special meaning is given to the word "secular."

Possibly because of the age of the writer, or the reviewer, or both, the chapter "The Burning Bush" seemed by far the best. The central problem of this stage (roughly 30 to 50 years of age) is to achieve a mature view of life and the universe. The development of a philosophy of life and the integrity between one's spontaneous and his acquired philosophy is the struggle of this period and the many alternatives are carefully examined and presented. This chapter merits real study and re-reading in order to penetrate into its true meaning for one's own life.

Another excellent part occurs at the end of the previous chapter, "He Was Tempted," in which Dr. Sherrill discusses the meaning of the church and honestly examines four types of perfectionism which served to block the church from becoming what God intends it to be. A thrilling challenge is contained in the last paragraph of this chapter.

This is a scholarly book. In considering its use by parish ministers, its chief value would seem to lie in widening and deepening their concepts *about* man rather than helping them to relate to and understand men themselves. I do not believe it would have broad appeal as a book to recommend to lay people within a parish. Perhaps its greatest appeal would be to students of theology—the group with whom Lewis Sherrill is most closely related—in applying underlying principles of Christianity to the entire span of man's life.

ELIZABETH WILLETT MUSSER

The Great Enterprise: Harry A. Overstreet; W. W. Norton & Company, Inc., New York, 1952. 332 pp. $3.50.

This book deals with the maturity concept as it applies to our social development. The author seeks to answer the question "How can we relate ourselves maturely within our larger world, and particularly within our large world of human beings?" To bring the question into even sharper focus, it is the problem of encouraging love and diminishing hate.

The author lays an extensive groundwork for the discussion by dealing first with various psychological factors which may hinder us from maturing. The need for a more adequate self-image is pointed out and graphically illustrated time and again. Because of our false self-images as well as our false perceptions of others, we arouse undue suspicions and cause unwarranted animosities. His chapter on "Over-Under Relations" presents in something of a unique way the dangers involved in having to submit to too powerful figures in the family constellation. Only through a large measure of equality in all our relationships can hate be diminished and love given an impetus to grow.

The author appears to have a basically psychiatric orientation, but also has a good background in the Judeo-Christian scriptures. To us in the church, he points out areas in which we have not lived up to the best in our tradition and indicates how this has hindered individual maturity as well as good community relationships. He also points out the tremendous potential for good in the church.

This reviewer has found the book very helpful. He has found exceptionally helpful ideas for no less than half a dozen sermons. Despite what appears to the reviewer to be a degree of over-optimism in the final chapter, "New Forces at Work," he can recommend the book as well worth reading if for no other reason than its sound synthesis of the best in psychiatry and in religion.

HERMAN EICHORN

•

The Ethical Basis of Medical Practice: Willard L. Sperry; Harper and Brothers, New York, 1950. 185 pp. $2.75.

Dean Sperry has made a singularly valuable and quite lasting contribution in this volume to the rapproachement of the ministry and medicine. For many years at the Harvard Divinity School, and for as many years as the Institute of Pastoral Care has been in existence, he has been concerned with the problems that face both the minister and the physician. An inadvertent delay in writing this review made possible a re-reading of the book, and the reviewer was again impressed by how warm-heartedly problems are perceived, how large and deep the contexts in which they are seen, and how careful and wise the judgments.

The book grew out of an address to the staff of the Massachusetts General Hospital (and which later appeared in the pages of this *Journal*). The original occasion plus Dean Sperry's life-long friendships with medical men have shaped the manner of the presentation. Not only is it informal and informative, but he is clearly talking with, not talking to, the medical profession.

Here then we see what is central in Christian morality: not that the clergy say what they think is important morally about medicine, but that they from the point of view of their theological and ethical studies help the doctor to think morally about medicine for himself. Dr. Sperry everywhere acknowledges the rightful autonomy of medicine's own judgment about its own work; but along with this he makes apparent the overarching relationship of medical matters to the whole of life, so that the independence of medicine is not left in heteronomous isolation. Such a point of view is increasingly important in a world where we can see more clearly than ever before that some problems of living cannot be assessed in simple rights and wrongs apart from the ways of thought and action of the professions that have to do with these problems. We easily, too easily, sum this up in such phrases as alcoholism is not a sin but a disease, or prefrontal lobotomies are for medical and not for moral judgment. Dean Sperry makes it clear that medicine does not have the only word in such judgments, nor the last word. Not that the clergy have the last word either, for the morality basic here is not a legalistic code about externals of action, nor yet abstract and rationalistic principles applied to concrete cases, but conscientious decisions made often enough between two loyalties or commitments. The tragic character of decisions and the tragic character of living are beautifully stated.

In these respects the volume stands in sharp contrast to works in the field of medical ethics by Roman Catholic writers who seldom seem to speak with the medical profession but only for them or to them, and who always seem to tend towards legalism and rationalism. On the other hand, the Dean makes it clear that morality is greater than medicine, and he shows that no generalized ethic, say, of benevolently curing all that can be cured goes to solve the problems of professional relationships, of the claim of one patient against the many, or of euthanasia.

Some readers, and no doubt among them some of the clergy, will be disappointed that ethical absolutes are not freely enunciated and categorical answers given to the many problems reviewed. While the Dean does not hesitate to express judgments, he is more concerned with principles and he places the judgments men make in the context of the men making the judgments. This is a very useful volume for every clergyman concerned with the nature and operations of conscience as such, as well as in relation to medical matters. It could serve as a book for discussions in that neglected field of chaplaincies to medical students or in discussion groups of residents and interns. Many a parson might better explain his work to physicians in his congregation or in the community through this book than by many a long case conference or sermon.

THOMAS J. BIGHAM

•

You and Your Aging Parents: Edith M. Stern with Mabel Ross; A. A. Wynn, New York, 1952. 212 pp. $2.75.

More and more young and middle-aged adults find themselves faced with the necessity of helping their aging parents or some relative who has turned to them, to work out practical plans for their last years. The minister learns of

these problems as he makes his calls. Again and again he hears the question "What can we do with Mother?"

This book will become one of his finest resources for helping his parishioners make these delicate and complicated arrangements. As an introduction to the possibilities it may open the doors for other resources to be brought in.

It is a very practical book, richly illustrated from case records. Part I attempts to orient the reader to the most effective attitude to take toward the problem. Part II analyzes the various aspects of the solution in which the aging parent lives apart, by himself, in someone else's home, or in a home for the aged, and makes many helpful suggestions. Part III deals with the problems which arise when families double up such as finances, in-laws, personal belongings, friends, discipline of the children, and the new pattern of family living which is demanded. Part IV offers guidance in dealing with such things as bereavement, re-marriage, work, and play. Part V discusses what one can expect in aging persons, how to insure their greater comfort and safety, difficulties with diet, and care in illness. Religion is not mentioned but there is a deep, warm spiritual quality which infuses the entire discussion.

Edith Stern, who was assisted by Mabel Ross, Director of the United States Public Health Service, is one of our finest popular interpreters of social welfare and mental health problems and resources. We are all indebted to her for a book which will bring a ray of light into many a somber situation. This is definitely a book for the pastor's loan shelf or the church library.

PAUL B. MAVES

•

Social Responsibilities of the Businessman: Howard R. Bowen, with Commentary by F. Ernest Johnson; Harper, New York, 1953. 276 pp. $3.50.

This book is the third in a series on the ethics and economics of society being published by a committee of the National Council of Churches. Some of the questions discussed are: What are the social responsibilities of businessmen today? Why are businessmen concerned about their social responsibilities? What steps can be taken toward improving the social responsibility of business?

Based on this reviewer's understanding of the business world as it operates today in this country, this is a thorough, provocative, and well-balanced book. The author, Howard R. Bowen, is a professor of economics at Williams College and writes from a background of experience also as a bank executive and a public official. His viewpoint, therefore, is based upon actual experience and thoughtful study.

The commentary of F. Ernest Johnson deals with the ethical implications of Mr. Bowen's study. Mr. Johnson discusses his understanding of American business from the Christian point of view. Any businessman desirous of improving the operations with which he is connected will welcome the constructive criticisms and suggestions presented by both Mr. Bowen and Mr. Johnson.

There is great need in American business today to give more conscious thought and to take increased specific action with respect to social responsibilities. Mr. Bowen's suggestions (changes in business organization and prac-

tices, the Industry Council Plan, etc.) are worthy of consideration. It is believed, however, that the main progress will probably come as a result of improved understanding on the part of individuals and the steps taken by them *as individuals*. The Church, meaning the whole body of people committed to the Christian faith, can be important in creating the environment conducive to the assuming of social responsibility by business and increasing the understanding and action of individuals in business. This book, therefore, can be used by and be helpful to people in business, clergymen, economists, and lay groups in the churches.

JOHN M. MUSSER

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Conflict and Light: edited by Bruno de Jesus-Marie, O.C.D.; Sheed and Ward, New York, 1952. Translated by Pamela Carswell and Cecily Hastings. 192 pp. $2.75.

While many parish clergy may find this group of scholarly and competent essays perhaps too theoretical for their immediate problems, the collection will be especially valuable to those vitally interested in the great basic questions of moral and ascetic theology, the respective functions and areas of authority of the Confessor and the psychoanalyst, and the shaping of the vehicles for the expression of neurotic conflict by the code of values held by the patient and his internal and external environment. Especially meaty and entitled to serious study are the papers on "Sin and the Christian Sense of Guilt" by Louis Beirnaert, S.J., with its careful distinction of the roles of the Confessor and the analyst; the illuminating and detailed case histories in Francois Dolto's "How Children Acquire a False Sense of Guilt"; Phillipe de la Trinite's treatment of the role of grace in "Objective and Subjective Morality" and his thesis that its function is not to effect clinical cure but to perfect nature on a supernatural level; and Charles Henri Nodet's "Further Thoughts on Guilt and Mental Trouble" with its compact discussion of the often confused pairs of concepts, namely superego and conscience, and transference and countertransference, and with its cogent account of the influence of the latter two on the director of souls.

The second half of the book centers upon the development of sanctity and would be of particular interest to the theoretical psychologist and the specialist in mystical theology.

INA MAY GREER

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The Origins of Love and Hate: Ian D. Suttie, M.D.; The Julian Press, Inc., New York, 1952. 259pp. $2.75.

Professor Ashley Montague says, "I envy the reader who comes to this book for the first time." The rest of his Introduction is just as persuasive, indicating that Dr. Suttie would eliminate the Death Instinct and replace "sex" with "love" and "libido" with "need for companionship." He would do this by sticking close to facts which anyone could verify for himself. To read the book, after such an introduction, was a slow, repetitious process. In short, the person introduced and Dr. Suttie himself seem like two different people.

The third from the last page finally acknowledges what I had wrestled with throughout the book: "The justification (or otherwise) for inflicting such a tissue of hypotheses upon the public lies in the present need of psychology for new ideas which have been adequately tested in all the fields of the science of mind. It is not pretended that this testing has been done here; this book merely offers a preliminary view, a 'prospecting' exploration." It would have saved a lot of confusion if that were said at the beginning of the book instead of the half-promise that the book would give some evidence or even proof.

Dr. Suttie's "tissue of hypotheses" includes many familiar premises. All of them rest on a phrase: "In my view, as against Freud's . . . " He develops his theory from a view of the human infant as unique in having a long period of nurture, close to the mother, and not obliged to share the mother (as do animals in a litter) during the important early period of life. Destructiveness grows out of threats to the close relationship with the mother, as a derivative of love, not as a separate instinct. He denies the Death Instinct on three grounds: he does not see the evidence for it, Freud's reasoning is faulty, and love is wonderful.

Social interests grow out of the love relationship with the mother, in a simple associative way. Since the mother is interested in other people and things and activities, the child develops such interests as a part of his love for mother. Thus love is a social matter, rather than a sexual matter. Religion is not a neurosis but a social therapy. Of course some neurotic people misuse religion because of their excessive guilt. Paul, Origen, and Augustine are among these. They have been unable to enjoy life, and the world appears evil to them. Their distortions are comparable to Freud's—indeed they suffer from the same kind of disorder. The way this disease appears in Freud is described in Chapter XIII, "Freudian Theory Is Itself a Disease." The idea of a Death Instinct and the idea of the depravity of man are both pathological. But Freudian practice is not a logical outgrowth of Freudian theory. It often succeeds because it is actually a "cure by love."

It is puzzling that this book which was published in England in 1935 should be re-published in America at this time. Its major theories have had a much more thorough treatment by both British and American writers in the meantime. Events since 1935 cast a strange light on some of Dr. Suttie's more optimistic statements.

If one enjoys listening to one end of a telephone argument, he may respond more positively to this book. The name of Freud appears in the text at least 220 times in the 259 pages. But only rarely is any actual quote or page reference given. One would have to know Freud's writings almost by heart in order to evaluate this book thoroughly. As far as evidence is concerned, only two case studies are given in support of Dr. Suttie's views, the longer one taking three pages; both are predominantly interpretative. A dozen anthropological illustrations are given, each in a sentence or two, again without bibliographical references. The style is broken and emphatic, with many parentheses and an abundance of italics.

This book, then, is a series of hypotheses intended to stimulate psychological research, in the hope that the uglier features of Freud's psychological theory

will be demonstrated as false. It is of interest to the research psychologist. It does not seem to me to be relevant or helpful to the parish minister.

ROBERT A. PRESTON

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Principles of Personality Counseling: Frederick C. Thorne, M.D.; Journal of Clinical Psychology, Brandon, Vermont, 1950. 591 pp. $6.00.

The point of view of this book is eclectic. The author believes in bringing together all known methods in science and all known points of view. In doing this, he has achieved a remarkable success. The reader often finds himself wondering how certain material found its way into the volume, in view of the fact that it represents a point of view which is not widely accepted. The answer is simply that nothing is excluded that seems to be relevant for the problem of personality counseling.

The author is convinced of the need for a scientific basis for personality counseling. Being himself a physician as well as a psychologist, he seeks to ground counseling in principles of scientific medicine. In the course of the book, he discusses practically all of the possible questions that may arise in a varied kind of professional counseling. Although his own point of view in counseling is what he calls directive, he includes a great deal of material from the so-called nondirective point of view. There are numerous points where he is openly critical of nondirective counseling. The author's eclectic point of view is illustrated again in the fact that he has included a chapter on philosophy and religion in relation to personality counseling.

The all-inclusive character of this book makes it very difficult to evaluate from the point of view of the pastor. For the pastor who has some background, and who can evaluate various points of view, the book can be very helpful. For the pastor who does not have such a background, the book may be rather confusing. In other words, the wealth of material to be found in this book may be helpful to some, while it is more than some others would be able to assimilate helpfully. There is of course much more to be desired in the chapter on religion, but the author could hardly make a comprehensive study of pastoral counseling within the scope of this particular book.

CARROLL A. WISE

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Your Marriage and the Law: Harriet F. Pilpel and Theodora Zavin; Rinehart, New York, 1952. 358 pp. $3.95.

Those whose vocation involves them in dealing with problems of marriage and the family have, *inter alia,* two responsibilities: to provide relevant help to individuals and to give leadership to needed reform of the social mores and the legal structures in the field. Obviously, to discharge either of these responsibilities the counselor needs to know what the legal and social situation actually is. Hence this book fills an important need. While its main purpose is to summarize the law, the authors are throughout aware of the existential situation.

The scope is broader than the reader would expect before examining the book. In addition to the obvious topics of Marriage, Separation, Divorce, Annullment and Adoption, there are treatments of the legal implications of such matters as engagement, property arrangements, artificial insemination, illegitimacy, sexual relations and deviations.

The authors have combined thorough legal analysis with an easy, colloquial —almost too breezy—style, not untinged with humor. As a result the counselor who purchases the book will not, I am sure, merely shelve the book for later reference. If he begins to read it, he will finish it. Whether or not he always agrees with the author's express or implicit views on certain policy questions, he will recognize that they have raised the right issues.

JAMES A. PIKE

■

Report of the Governor's Study Commission on the Deviated Criminal Sex Offender: State of Michigan, 1951. 245 pp. No price.

This report should be thoroughly studied by students of sociology and by any who are interested in improving the laws governing sex deviation in their own state or municipality. The summaries and recommendations by this committee are not startling in any sense of the word but they follow a line of good reasoning. It is felt that they could have suggested to the Church that the clergy be better prepared in personal counseling before becoming pastors of churches. In addition to the usual summaries and recommendations and statistics the book contains five chapters dealing with "Fact Finding," "Resources and Present Practices," "Legislation," "Education," and "Moral and Spiritual Values."

As with the reports of all commissions, there is room for plenty of discussion in the findings of the committee, but, taken as a whole, the results are commendable. If more of our states could reach the point where such a study could be made, we would be making great advances in handling of sexual deviates throughout our land.

HENRY H. CASSLER

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When You Marry: Evelyn M. Duvall and Reuben Hill; Association Press, 1953. (Revised Edition). 466 pp. $3.75.

While originally reviewed favorably and at greater length in Vol. 1, No. 2 of this *Journal,* the present revised edition has not only added a chapter on "Wedding Plans," but has also brought up to date its factual data on such matters as birth, marriage, and divorce rates, religion and broken homes, courtship customs, background factors in marital success, etc. In addition, entirely new sections deal with such questions as: inter-faith marriages, ways of handling conflict, trends in family life education, economic factors in divorces, pre-marital physical examinations, sex deviations and sex codes, etc. The book is a veritable mine of information and continues to be one of the best resources in the field of marriage counseling known to this reviewer.

ERNEST E. BRUDER

The Making of a Moron: Niall Brennan; Sheed & Ward, New York, 1953. 189 pp. $2.50.

The author, an Australian and a Roman Catholic, says he wrote this book because "when a man is angry, he shouts." Brennan is angry because he is convinced that modern machine industry and mass-merchandizing make morons of us all. (He has cases to show that morons actually work on mass-production lines more efficiently and steadily and happily, which was also the finding of the Macmillan Report in England in the 1920's.) Like many other Catholics influenced by the "distributist" ideal of Chesterton and Belloc, Brennan wants us to cast de-humanizing technology aside and return to the wholesome personal role of small peasant proprietorship, domestic manufacture and craft production, aiming at enough rather than riches. (He says the biggest moron is the millionaire!) But when it comes to the question of *how* sixty-five million breadwinners in America are going to turn the technical clock back, Brennan abruptly ends his essay. In prose, he is a kind of postwar Eric Gill or Peter Maurin.

JOSEPH FLETCHER

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Whom God Hath Joined: David R. Mace; Westminster Press, 1953. 94 pp. $1.50.

This is the seventh in the series of Westminster Pastoral Aid Books (of which Russell L. Dicks is General Editor) and offers in a rather unique way instruction and counseling on how to achieve a meaningful marriage. The author presents his material in a series of brief daily meditations, with appropriate Scripture verses, and direct quotations from other authors or statements from the marriage service of accepted church rituals. Hence we have here in brief compass a considerable body of needed material for marriage counseling.

The main criticism of the book is the lack of a dynamic emphasis. We learn much about the accepted and needed sanctions and intimacies of marriage, but there is little to show what makes these possible—or their failure inevitable. Hence, when used as a resource book and for meditative purposes, it ought to have real value for many parish ministers. On the other hand, it may unfortunately be used by some clergymen merely as a means to exhort others to a good marriage.

ERNEST E. BRUDER

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The Sex Life of Youth: Grace Loucks Elliot and Harry Bone; Association Press, New York, 1948. 142 pp. $2.00.

This is a little book which has gone through ten printings since its appearance in 1929. It has become a kind of stand-by in the practice of clergy and others counseling with teen-agers and young adults, and their parents. Mrs. Elliot and Dr. Bone have utilized the findings of a Commission study among college students, and their book has rung the bell ever since. It is not startling or unique; its tone is matter-of-fact and it evades none of the physiological and emotional issues met in so-called normal experience. Even

though it may be a shade moralistic or pollyanna for our Kinsey-candid times, its publishing record proves that it meets a need.

JOSEPH FLETCHER

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What Are You Living For: John Sutherland Bonnell; Abingdon-Cokesbury Press, Nashville, Tenn., 1950. 188 pp. $2.00.

A book of inspirational sermons addressed to the needs of the average man. The author's strong evangelical approach asks that readers "make a decision" on the basis of personally knowing the Christ rather than just the religion about him. Dr. Bonnell's own vigor and enthusiasm is everywhere present. His accent on the positive aspects of the Gospel is quite contagious and tends to make one apologetic for having been so much of a pessimist. Because he speaks with such authority and conviction, those whose mood is "what's the use" will be tempted to re-examine their attitude.

GRANGER WESTBERG

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Personal and Social Adjustment: Wayland F. Vaughan; The Odyssey Press, New York, 1952. 578 pp. $4.25.

While the author is to be commended for seeking to make a contribution to the literature on mental health, this particular volume leaves much to be desired. Dr. Vaughan apparently has drawn more upon personal judgments and reminiscences rather than upon specific research. His knowledge of pastoral counseling seems minimal and dated. There is little evidence of his awareness of many of the insights of dynamic psychology. The chapter on "Conscience," however, should be of interest to clergymen.

ARCHIBALD F. WARD, JR.

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Guilt: Caryll Houselander; Sheed and Ward, New York, 1951. 279 pp. $3.75.

In many ways, the title of the book is misleading. Miss Houselander does not succeed in throwing definitive light on the very snarled theological and psychological problem she raises and her concept of ego-neurosis as the central problem of our age is perhaps an over-simplification. She has, however, fused her knowledge of Roman Catholic doctrine and some of the tenets of the Zurich School of analytical psychology and, secure in her faith, looks upon the world charitably, making shrewd comments on some of its manifestations and presenting her homely and immediately intelligible illustrations in swift and smooth-paced sentences. The chapter on "The Measure of Joy" has an incantatory throb and fervor reminiscent of Richard Rolle's great hymn. The non-Catholic will perhaps be most interested in her chapter on "Confession" and her thesis that the function of psychiatry is to remove suffering while that of Sacramental Confession is to remove sin and provide a means of at-one-ment with God.

INA MAY GREER

Mere Christianity: C. S. Lewis; Macmillan, New York, 1953. 175 pp. $2.75.

The author is the well known and distinguished Anglican literary critic and lay-theologian who is a Fellow and Tutor of Magdalen College, Oxford, where he lectures on English literature. The volume is a revised and enlarged edition, with a new introduction, of the author's three previous works, *The Case for Christianity, Christian Behaviour,* and *Beyond Personality,* dealing with apologetics, ethics, and theology in a fresh, lucid, and forceful manner. By the title, which he has borrowed from Richard Baxter, the author intends to indicate that his purpose is "to explain and defend the belief that has been common to nearly all Christians at all times" rather than to deal with the issues which divide Christians. He states that mere Christianity is "a hall out of which doors open into several rooms. If I can bring anyone into that hall I shall have done what I attempted. But it is in the rooms, not in the hall, that there are fires and chairs and meals." Readers of this *Journal* may be interested in his chapter on the relation of morality and psychoanalysis.

OWEN C. THOMAS

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Sacraments, Signs and Symbols: W. Norman Pittenger; Wilcox and Follett, Chicago, 1949. 162 pp. $2.00.

The author has oriented this group of varied essays around the concept that man is a body-minded complex, the world a value-matter complex in both of which purpose and meaning are mediated through "sensible and physical realities." Christianity is seen as a religion deeply rooted in man's materiality, with the individual Christian finding God incarnationally, worshipping him sacramentally, and using natural and physical means for the expression of devotion and the stimulation of faith. In addition, throughout the whole, emphasis is laid on the general incarnational and sacramental character of the entire natural order, the creatureliness of man finding his true nature as man and his proper place in the Eternal Order through the church, which is not only community and Body of Christ but offers life in union, in charity, and in God. The result is a series of essays, simply written, evocative, suggestively evaluative, and touching upon a wide range of related concepts.

INA MAY GREER

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The Presence of the Kingdom: Jacques Ellul; Westminster Press, Philadelphia. 153 pp. $2.50.

The author is a French layman who holds degrees in theology and law and is at present a professor of law at Bordeaux. His book is an examination of the position of the Christian in the world today and his vocation to carry on effective social and political work as well as to proclaim the gospel. He discusses the temporary, apologetic, and revolutionary character of the Christian ethic in relation to the confusion of the world. He concludes that simple preaching is not enough: the Christian must become one with his contemporaries in their sufferings before the gospel can be preached.

OWEN C. THOMAS

The Exploration of the Inner World: Anton T. Boisen; Harper, New York, 1952. 322 pp. $4.00.

Unfortunately, good books obtain a reputation and then, by virtue of that reputation, are regarded as "classics" to be acknowledged, respected, recommended, but rarely read. This new edition of one of the "classics" in the field of pastoral psychology may stimulate more workers in that field to read it and thereby make available to themselves its insights and its suggestive analyses of some of the factors which underlie many of the cataclysmic, problem-solving experiences of man. The carefully detailed summary of the one hundred and seventy-odd cases studied remains a solid and valid contribution to the understanding of mental illness, and the chapter on the unique contribution of the minister to the mentally ill is clear, succinct, and suggestively phrased.

INA MAY GREER

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The Pillar of Fire: Karl Stern; Harcourt Brace, New York, 1951. 310 pp. $3.50.

A spiritual journey is always a lonely and awe-inspiring thing and when the account of such a journey is reported simply, honestly, and in lucid yet melodious phrases the result is likely to be a book which is read with pleasure and handed on to one's friends with glowing recommendations. And when that journey spans two wars, the breakdown of a civilization, the passing of the great era of German ascendancy in medical lore and teaching, the necessity of nations to come to grips with the evil inherent in modern societies, and life on two continents and as a representative of two great religious traditions, the account takes on added interest and value.

INA MAY GREER

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NOTES AND COMMENTS

The Rev. John R. Baker, formerly Managing Editor of the *Journal* and more recently Assistant Director of the Salzburg (Austria) Seminar in American Studies, was installed on January 17 as minister of the Unitarian Church of Montgomery County, Maryland.

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Three American communities, each typical of its type, but widely separated as to geographic location, population, history, and personality, have been selected by the Community Research Associates, Inc., to test and demonstrate methods of prevention and control of family problems in a new million-dollar, four-year project. The communities are Hagerstown, Maryland, with a population of 70,000 and a great historical tradition; Winona, Minnesota, typical midwestern town with a population of 40,000; and San Mateo, California, comparatively new and fast-growing metropolitan area with a population of 300,000. All three study locations will be county-wide in scope to gather both urban and rural data.

Three foundations are underwriting the projects: The Grant Foundation of New York, the Hill Family Foundation of St. Paul, and the Rosenberg Foundation of San Francisco. The three projects got under way in January and will help check findings concerning social problem patterns which were uncovered in the Community Research Associates' original St. Paul study.

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The Family Service Association of America, 192 Lexington Avenue, New York 16, announces the publication of a lower-priced, paper-bound edition of *The Creative Nursery Center—A Unified Service to Children and Parents,* by Winifred Y. Allen and Doris Campbell, first published in 1948. The price is $2.00. (Cloth edition, $2.75.)

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An anonymous grant of $25,000 a year will enable the Department of Christian Social Relations in the National Council of the Episcopal Church to embark on a five-year program of developing experimental demonstration centers in five urban-industrial parishes of the Church. The grant allows the Department to implement its program for revitalizing approximately four hundred parishes across the country which, located in areas of rapid change, are losing old members and failing to attract new ones.

Acting as "pilot parishes," the five churches chosen as demonstration centers will explore new methods in preaching, teaching, conduct of worship, pastoral counseling, parish house activities, community action, and evangelism. Their experiences will be applied to the rest of the Church.

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The Clergyman's Executive Committee of the Planned Parenthood League of Massachusetts is sponsoring a premarital counseling service for engaged couples, given by doctors and clergymen who have had training and experience in this work. This is not considered as a substitute for the counseling which a pastor does with young people whom he marries, but as a supplement to such counseling.